

Jewish Students' Activities

# B'nai B'rith Magazine

Volume XL, No. 6

MARCH, 1926



## Jewish Adjectivitis

*By Max Heller*

## B'nai B'rith's Hillel Foundation

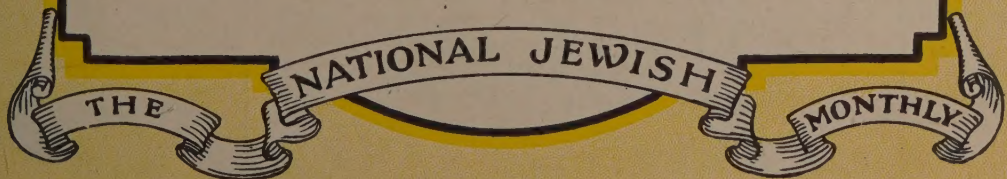
*By A. L. Sachar*

## How *the* Rothschilds Became Rich

*By Moses Jung*

## A History of Yiddish Literature

*By Sarah Goldberg*



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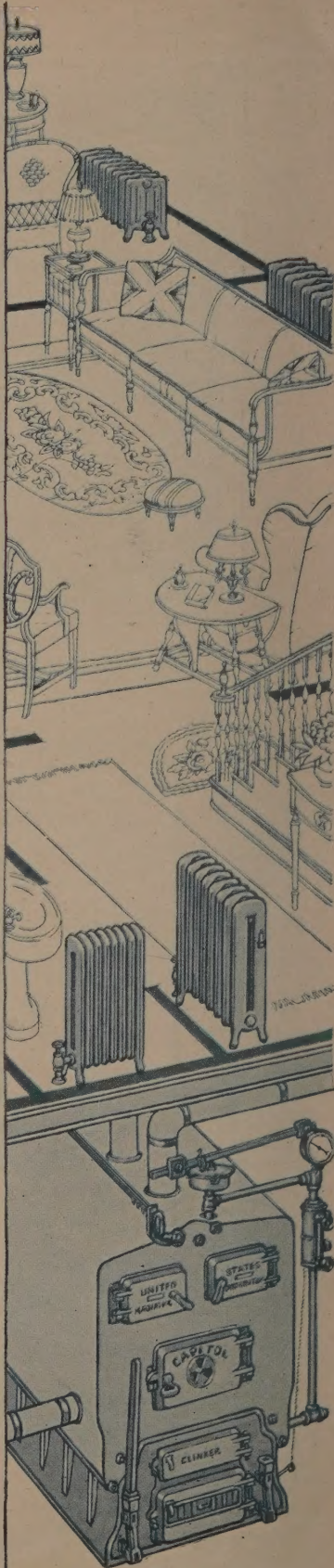
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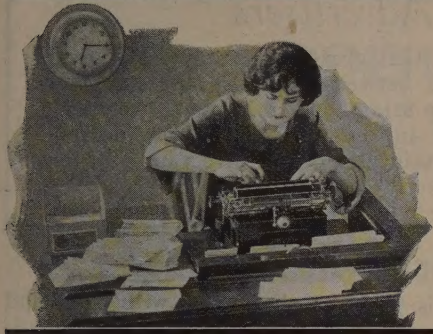
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bringing about that greater harmony which does not distinguish between race or religion. Our advertisers help bring about this greater harmony by advertising in the magazine. They deserve and we feel certain they will receive your support.

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## Our Contributors

**D**OCTOR ABRAM LEON SACHAR, instructor of History at the University of Illinois, was born in St. Louis, Mo. He is a regular contributor to the Menorah Journal, New Republic and other periodicals.

¶ Dr. Moses Jung is Professor of Religious Education in the B'nai B'rith Hillel Foundation at the University of Illinois.

¶ Max Heller is one of the best known rabbis in the United States. He graduated from the Hebrew College in 1884, after which he was connected with temples in Chicago, Ill., and Houston, Texas. Since 1887, however, he has occupied the pulpit of Sinai Temple, New Orleans, Louisiana. Dr. Heller is a professor of Hebrew and Hebrew Literature at Tulane University and has been on the editorial staffs of a number of publications including the B'NAI B'RITH MAGAZINE of which he is now a contributing editor. He holds a number of positions in important Jewish organizations and is a member of several learned societies.

¶ Sarah Goldberg, a graduate student at Columbia University, is working for her Ph. D. degree. Born in Russia, she came to this country as a child and was educated at the University of Missouri and Washington University. Her present article is the second of a series on the history of Yiddish Literature, the first of which appeared in the December issue of the B'NAI B'RITH MAGAZINE.

¶ Samuel S. Cohon, one of the contributing editors of the B'NAI B'RITH MAGAZINE, is professor of theology at Hebrew Union College, Cincinnati. He was formerly rabbi of Temple Mizpah, Chicago.

¶ Leonard Cohen was born in Chicago. He is a senior at the University of Illinois. At present he is secretary to Rabbi Benj. M. Frankel, National Director of the B'nai B'rith Hillel Foundation.

## April—in Advance

¶ "The artist is yet to be born who with easel and paints and with deep Jewish feeling goes from village to village in Central Europe and puts on canvas his impressions of the 'holy congregations' that are dotted about Germany, Hungary, Austria and Czecho-Slovakia." So begins a short story "Choice Silver" by E. David Goitein to be published in the April number of the B'NAI B'RITH MAGAZINE.

¶ The Menorah was the pioneer Jewish organization in American colleges and universities, the first Menorah society having been organized in the Harvard University in 1906. The purpose and policies of Menorah will be described in the April number in an article by Henry Hurwitz, chancellor of the Menorah Association.

¶ What of the Jewish farmer in Palestine? Is he succeeding? Is he fitted for the work of a pioneer? The answers will be given in the April number by an impartial observer, Professor Elwood Mead, United States Reclamation Commissioner.

¶ "Going to America" is the title of the next portion of the story of Dr. Boris D. Bogen's life. "Who goes to America . . . criminals fugitives from justice, people who evade the military service . . . but a young couple just beginning to live . . . to run for no reason

at all . . . insane . . ." was the verdict of Bogen's relatives on his departure.

¶ Sarah Goldberg will continue her interpretation of Yiddish Literature in the next issue, in which she deals with the Father of Modern Yiddish Literature, Mendele Mochar Seforim.

¶ We advise those who have not yet begun to read "Hannah's Children" to do so in the April issue. It is a moving picture of the life of a Jewish mother whose children leave her one by one.

## Jewish Calendar

5686

1925

Rosh Hashonah.....	Sat., Sept. 19
	Sun., Sept. 20
Yom Kippur.....	Mon., Sept. 28
Succoth .....	Sat., Oct. 3
	Sun., Oct. 4
Shemini Atzereth.....	Sat., Oct. 10
Simchath Torah.....	Sun., Oct. 11
*Rosh Chodesh Chesvan.....	Mon., Oct. 19
*Rosh Chodesh Kislev.....	Wed., Nov. 18
First Day Chanukah.....	Sat., Dec. 12
*Rosh Chodesh Tebeth.....	Fri., Dec. 18
Fast of Tebeth.....	Sun., Dec. 27

1926

Rosh Chodesh Shebat.....	Sat., Jan. 16
*Rosh Chodesh Adar.....	Mon., Feb. 15
Fast of Esther.....	Sat., Feb. 27
Purim .....	Sun., Feb. 28
Rosh Chodesh Nissan.....	Tues., Mar. 16
First Day Pessach.....	Tues., Mar. 30
Seventh Day Pessach.....	Mon., Apr. 5
*Rosh Chodesh Iyar.....	Thurs., Apr. 15
Lag b'Omer.....	Sun., May 2
Rosh Chodesh Sivan.....	Fri., May 14
Shabuoth .....	Wed., May 19
	Thurs., May 20
*Rosh Chodesh Tammuz.....	Sun., June 13
Fast of Tammuz.....	Tues., June 29
Rosh Chodesh Ab.....	Mon., July 12
Fast of Ab.....	Tues., July 20
*Rosh Chodesh Allul.....	Wed., Aug. 11

NOTE: Holidays begin in the evening preceding the dates designated.

\*Rosh Chodesh also observed the previous day.



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# THE B'NAI B'RITH MAGAZINE

*The National Jewish Monthly*

VOLUME XL

MARCH, 1926

NUMBER 6

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necessarily express the views of the editors of the B'nai B'rith Maga-  
zine on the subjects treated therein.

## *The Fifth Question for Seder*

AT this time of the year the tourists' season in  
Egypt comes to an end. The multitudes have  
come into the desert and seen and wondered at  
the immemorial dust in which the pomps of the Phar-  
aohs are buried.

They have said to one another:

"How tragic this dust!"

"What satire we may read in these sands!"

"The victory of dust!"

Amid these sands a Jew stood not long ago.

"I am filled with wonder when I look at you stand-  
ing above this dust," said his friend. "The dynasties  
of your oppressors are buried here. Their civilization  
is of the dust, and likewise the civilization of the Greeks  
and the civilization of the Romans and the grandeur of  
Spain and the might of the Romanoffs. All are of  
the dust. But you, the immortal, still walk above the  
dust amid the bones of your masters! Conqueror of  
the dust!"

\* \* \*

In its broader significance the feast that we observe  
at the end of this month is a celebration of our victory  
over the dust. The youngest son will ask four ques-  
tions at the Seder table, and when the story of the  
oppressions and of the delivery have been related to  
him, he might well ask a fifth question:

"Tell me, now, why our people still are upon the  
earth though the generations of our oppressors have  
vanished; We who are only a handful have conquered  
the dust that has embraced the mightiest of people  
and their civilizations?"

\* \* \*

Then the father might answer: "Some say it is be-  
cause we have lived by ideals whereas other peoples  
have lived by the sword and perished by it. Others  
say it is because our enemies have by their oppressions  
caused us to stand together, holding fast to our ideals.

"But we should concern ourselves rather with the  
question: How may we deserve the immortal life  
that has been given to us as a people. Not with vain-  
glory should we regard this inheritance but with  
humility, ever seeking to understand our mission in  
the world and to fulfill it.

"We will deserve to live if we live as men who are  
proud of their great history; who, being proud, strive  
to carry on the idealism of their fathers so that the  
glory of the record shall not be diminished; who in  
their respective countries reach toward the highest  
standards of citizenship, serving Jewry best by serving  
their countries; who unite with their fellow-men for  
peace and justice and righteousness.

"We will deserve to perish if we cease to hold our  
heads high with pride as Jews; if we permit to pass  
from our hearts the consciousness, the spirit of Jewish-  
ness by reason of which alone we are Jews and by the  
vitality of which we have survived as a people; if we  
grovel amid the flesh-pots, lifting our eyes to nothing  
higher than our clubs."



## *The Jewish Boy in College*

WE owe much to those who don't like us. They serve to remind us when we permit ourselves to forget we are Jews.

College fraternities generally don't like Jews; at least they don't want them. Disagreeable as this fact may seem, it has been a saving force for Jewish life in our colleges. It has resulted in the formation of the Jewish fraternity—an expression of Jewishness at a time in the lives of young men when they are farthest removed from the influences of Jewish life.

The Jewish college fraternity must be regarded as a vital social force in Jewry, holding Jewish youth fast by ties of comradeship in the years when the old moorings become loose.

A few years ago B'nai B'rith saw that this spirit of Jewishness in the colleges must be made an understanding spirit, a spirit that would be efficient in the leadership of Jewish affairs. To this end the Hillel Foundation was organized and has been established in a number of colleges and now is flourishing as an institution of Jewish education.

This issue of B'NAI B'RITH MAGAZINE is, in part, an exposition of the service of Jewish fraternities and of the Hillel Foundation.

## *The Victory of a Deadly Hate*

EIGHT years ago the Poles set out to be free men. The world applauded, for the Polish desire for political liberty long had had the active sympathy of all mankind.

But now the world may well say to them: "You are like the slaves who were set free. The yokes were taken from their backs but soon it was seen that they had submitted themselves to new masters. They became the slaves of greed and passion and envy. The old masters had fed and clothed them, but the new masters destroyed them.

"You call yourselves free, but in place of the tyranny of czars there now rules over you the tyranny of your own passions and your hate and your ignorance and your greed and your prejudices and your envies.

"These new masters have bade you to destroy the Jews of Poland who by reason of their work and thrift had prospered in the land. By a vast economic boycott you have brought these people to starvation; you have taken their bread from their mouths; for the murderous pogroms of your old masters you have substituted the pogrom of the living death.

"Eight years have passed since you were liberated from your old masters; eight years in which the world looked with expectant eyes for the blossoming of the fruits of liberty—the victory of the free spirit expressing itself in works of beneficence.

"But this is your victory: A people prostrate. A million starving. Your pogrom of the living death has come to success.

"Do not rejoice for your victory. Your old masters let you live; your new masters will destroy you. You can not destroy the economic life of a great multitude of your population without bringing destruction upon yourselves."

Such is the indictment humanity must soon bring against the Poles in consequence of the Jewish tragedy in Poland. The pogroms of the czar's Russia were directed against communities of Jews; these were pogroms of violence quickly completed. The Polish pogrom is a campaign of starvation against the Jewish population of Poland in which the Jew is denied employment and black-listed in business.

If there is merit in the League of Nations, it is in its role as spokesman for the conscience of the world. Now is the time to speak, before a people has perished.

It is scarcely necessary for us to point out here the duty of the American Jew in the presence of this tragedy. There should be no stint in the response to the appeals for funds to save countless lives.

## *The Jew and the Liquor Issue*

A NON-JEW says: "Catholics and Protestants are taking sides on the Prohibition issue. What do the Jews say?"

We answer: "As a body we take no sides. The issue is not religious but social and economic. As an individual citizen, but not as a Jew, each of us has his opinion. As citizens we want the law obeyed and enforced as long as it is in the books. We scorn those persons who, unhappily, known as Jews, make mockery of the law. We scorn them the more because it is the way of our neighbors to judge the mass of Jewry by a few bad samples."

Such should be the answer of the Jew to those who ask: "What do you Jews say about prohibition?"

## *The Poet and Sculptor*

GREAT crowds gave welcome to the poet Chaim Nachman Bialik and to the sculptor Boris Schatz, when they came to America recently. Most of those in the welcoming throngs were Jews from Eastern Europe.

We mention this as a foot-note to the immigration bill whose quota provisions set up bars especially high against Jews from Eastern Europe. Certainly people who make heroes of artists are queer in a land that makes heroes of football players and boxers and jazz-pounders and dare-devils.

Some may say: "Certainly such people never can become Americans really."

But others may answer: "Perhaps America needs more of their kind of people—people with a touch of the spirit that idolizes poets."

## *The Glory of Mr. Yakubovitsch*

THESE comments would not be complete without mention of Morris Yakubovitsch, a sailor from the East Side, a member of the crew of the steamship "Roosevelt." When the captain of the "Roosevelt" called for volunteers to rescue the crew of the sinking "Antinoe," Morris Yakubovitsch was among the first to offer himself.

The life-boat was capsized by the waves and two of the eight rescuers were drowned. Morris and the five others were saved with great difficulty and hours passed before Morris returned to consciousness.



Then he insisted on going back to the rescue. He would not have it otherwise and was one of those to man the boats until the last of the crew of the "Antinnee" had been taken aboard the "Roosevelt."

We think of what to say to the praise of Morris Yakubovitsch. But his mother says it better than we can: "Morris has always been a good boy. He always likes to do his work well. Even as a child he showed his fine character."

### **Federal Aid for Kosher Meat**

THERE is pending in Congress a bill, the effect of which will be to give Federal guarantee to the ritual purity of kosher meat shipped in interstate commerce. It should be defeated.

Though well-intentioned, it is undesirable because it seeks government aid in a matter of religion, and because it seeks a special privilege for a special group.

Jews insist only on their rights as citizens, their Constitutional liberties, the guarantees of civil equality, and measures that seek more should not even be introduced in the legislatures of the land.

### **In Defense of the Good Name**

THE Jews of Buenos Aires have taken steps to organize a vigilance society for the defense of the good name of the Jews against its traducers. These traducers are not anti-Semites in the well-known meaning of the term, but Jews who by their acts bring discredit to the name.

The Jews of North America are similarly afflicted by men who commit the double offense of sinning against the state and sinning against their people. B'nai B'rith, as the organized consciousness of the Jew, should everywhere be the vigilant guardian of the good name against the defamations of these anti-Semites.

### **But They Are Not of Nordic Strain**

OF THIRTY Harvard students upon whom Phi Beta Kappa recently was conferred, seven were Jews. And their names indicate that all of them are children of the Eastern European immigration.

If, unhappily, their families had waited unto this time to seek refuge in America, the new immigration laws would have said to them: "No, you can not enter here. You are not of the kind of immigrants that we want; therefore, we must restrict your numbers. You have not the Nordic strain—that strong, achieving, winning strain which overcomes all obstacles."

### **What is the Matter With Our Children?**

NINETEEN out of twenty Jewish youths in the United States receive no religious education in schools, according to Prof. Walter S. Athearn's book, "Character Building in a Democracy."

And Jewish parents ask: "What is the matter with our children? The Jewish things do not interest them. The Jewish symbols have no appeal to them. They are without Judischkeit."

Perhaps it may be answered: "The matter with the

children is the parents. The old authority of the Jewish father in his home has passed. The old father was a stern master. His word was law in his home. He knew how to use the rod. He was respected and in later year his children who in their youth resented his strict government, were grateful to him and revered him.

"The new father is a busy man. He comes home tired from his work. With his wife he seeks recreations away from home. The children often are left to their own devices. The mother, too, is a busy person. She has her clubs; she has her social life. The old mother's world was in her home. So the authority of parents has weakened from lack of exercise.

"And when, on occasions, the parents become mindful of their Jewishness and seek to admonish their children, they are confronted by opposition and indifference. The parents grieve that the Jewish inheritance has not come down to the children, but, alas, it is too late."

But this distressful state of affairs is not indigenous to the Jewish family but is the product of our material civilization, and may be found in Protestant and Catholic homes as well. Prof. Athearn reports that two out of three Protestant children are receiving no religious education in schools, and even among the strongly organized Catholics the proportion of children without religious education is three to four of those who are receiving religious instruction.

### **"Hakoah" in United States**

NOW comes the Hakoah to America as if to say: "The world knows much of the quality of the Jewish heart and the Jewish mind. Now we will show you something of the quality of the Jewish body."

The Hakoah is an exclusively Jewish athletic club organized in Austria and devoted to all manner of sports.

"Hakoah" is Hebrew meaning "strength" and, besides its mission to develop the bodies of its members, Hakoah is concerned with answering those who like to say that the Jew is a physical weakling.

Dr. Julius Krausz and Dr. Albert Mazur, both of Vienna, representatives of Hakoah are in the United States, to make arrangements for the tour of Hakoah.

### **Polish Jewish Societies**

IT IS good to see Polish-Jewish societies of the United States raising \$300,000 for Polish relief, but it may be asked: "If groups of Jews go about to collect such funds on their own account, is not the force of the drive of the United \$15,000,000 Campaign weakened?"

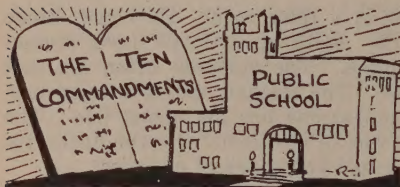
"Is not a great work better accomplished if done by hands working together than by hands working separately?"

The action of the Polish societies in taking upon themselves the responsibility for the relief of their people in Poland is commendable, but the responsibility belongs to all Jewry in America and should be borne on all shoulders together.



# A Cross-Section of Jewish Life

## Religion and Education



THE Jewish Council of Greater New York which represents about 300 organizations has forwarded a resolution to the Board of Education registering its "disapproval of the proposal to require the reading of the Ten Commandments in the public schools of New York.

"The reading of the Decalogue in the public schools would mean the introduction of religious instruction in the schools . . . which would constitute a dangerous precedent that would pave the way for further attempts by one religious sect or another to foster religious training in the public schools and thus lead to regrettable divisions and to strife in our community."

THE "wandering Jews" of New York after shifting their places of residence from erstwhile popular districts to newer residential sections of the city, are taking their temples with them.

Temple Rodeph Sholom on 63rd Street and Lexington Avenue, has been sold and an apartment hotel will take its place. Congregation Rodeph Sholom has decided on building a new center in the uptown district.

LUCIUS N. LITTAUER, who recently endowed a chair for Jewish philosophy and literature at Harvard, has promised a yearly contribution of \$10,000 to New York University to be used for research in the cure of pneumonia.

ORTHODOX Jewry seems to be bent upon revitalising its educational institutions. In Roxbury, Mass., a Rabbinical College will be erected at a cost of \$1,250,000. Tuition will be free. This is the third orthodox rabbinical college in U. S. A., the others being the Yeshibah of America in New York and the Hebrew Theological College in Chicago.

A COMMITTEE, consisting of leading Jews in N. W. London, headed by Chief-Rabbi Herz, has decided to estab-

lish an elementary Jewish School for young children where, in addition to teaching of the highest order as found in the best schools of the kind, there may be secured the following additional advantages:

- 1—A sympathetic Jewish environment.
- 2—Freedom from the vexatious anti-Jewish feeling, which is in some places a cruel experience of Jewish children.
- 3—The absence of any difficulty with regard to attendance on Sabbaths and Jewish festivals.
- 4—Instruction in Hebrew and Religion, adapted as regards method and extent, to the age of the children.

\* \* \*

## Social Welfare



A GIFT of Palestinian grapes and oranges sent to Lord Balfour by the Palestine branch of the Jewish Colonization Association brought the following response: "I require no filip for my interest in Palestinian affairs. However, I take this specimen of Jewish enterprise as an indication that things are prospering with my Zionist friends."

\* \* \*

DR. W. H. GUILFROY, head of the statistical division of the New York City Health Department, in a survey draws attention to the remarkable fact that Jews in the congested East Side district of New York show a very pronounced immunity from diseases, compared with other groups living under equally unfavorable conditions. The low infant death rate, the small number of tubercular patients and of deaths from pneumonia and all sorts of children's diseases point to an inherent hardihood of the Jewish race. Even the Riverside District can boast of no more favorable figures.

\* \* \*

IN the diary of Col. House the names of Louis Brandeis, Henry Morgenthau and Paul Warburg figure prominently among those who had a large part in the Wilson administration politics and policies.



AN old Jewish lady died recently in the East Side of New York. She was 73 years old, had founded 35 charitable societies and is said to have distributed more than half a million among the poor. Her "Schnupf Tabak" factory provided stimulants for many an epicurean Talmud Haham in the Beth Hamidrash and gave Mrs. Scharlin the means to carry on her Zedakah schemes. When returning from one of her visits to the poor, she fell on the icy pavement and received fatal injuries.

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THE Philadelphia Charity Drive sponsored by the Federation of Jewish Charities under the leadership of Jules E. Mastbaum raised \$4,404,000 in a week for charitable, religious and educational activities. Two thousand canvassers were organized under the direction of experts. The drive was terminated three days before the time originally set!

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SECRETARY HOOVER, in a letter to David A. Brown praises the generosity of American Jews in coming to the assistance of their brethren in Europe. He mentions especially the close co-operation which existed between the JDC under Dr. Rosen and the American Relief Administration in the fight against the famine in Poland and Russia.

"Every friend of humanity will be delighted to learn of the fine progress being made by the Fifteen Million Dollar United Jewish Campaign under your able leadership."

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PITTSBURGH Jewish Philanthropies report an expenditure of two hundred and sixty-five thousand dollars for social service rendered during 1925. According to Dr. Ludwig Bernstein, executive director of the Federation, Pittsburgh was the first American city to broaden its philanthropic activity by the establishment of a housing committee.



**MR. HERMAN STRAUSS** of St. Louis, Mo., made a gift of \$10,000.00 to the Leo N. Levi Memorial Hospital of Hot Springs, Arkansas, for the construction of a chapel in memory of his brother, Gus Strauss, who was a prominent citizen of Hot Springs, a leader in Jewish affairs, Chairman of the Board of Managers of the Leo N. Levi Memorial Hospital, and first Vice-president of D. G. L. No. 7, I. O. B. B. The chapel will be known as the Gus and Irene Memorial Chapel.

## Civic Relations



**MAYOR WALKER**, Justice Aaron J. Levy, Max Steuer and a number of prominent citizens, attended an interesting "Bar Mitzvah Dinner" which was held recently at the Hotel Commodore in New York. The dinner was given in honor of forty-three boy wards of the Hebrew National Orphan Home, who had just become "Bar Mitzvahs." More than 500 people paid \$100 each for admission to the event.

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**WE** read with particular interest a report from Italy on the participation of Jews in Fascism. There are only 50,000 Jews in Italy but they play an important part in Mussolini's organization.

Signore Finzi, minister of Interior, the backbone of the Cabinet, is a well known Jew. Mussolini's "Boswell," the Jewess Margherite Sofatti wrote an interesting account of his career. The philosopher of Fascism is Samuel Bellini, well known for his interest in Jewish Communal work. Other leading Fascists are Olivetti, Orios, and de Verona. In the Italian Parliament sit 35 Jews and 24 are in the Senate. The Jews are also well represented in diplomatic service and in the army.

Disraeli, long ago pleaded: "The Jews are essentially Tories. All the tendencies of the Jewish race are conservative."

He was just as wrong as are our enemies. We had Heine and Lasker and Marx and Lasalle who were in the front rank of Liberalism and we have now Fascist in the front rank of Conservatism.

We Jews are different in our religious background. But we freely participate in the common likes and dislikes of the countries of our birth.

## Foreign News



**EDWARD BERNSTEIN**, the leading figure among German Socialists, is 76 years old. Since 1902 he has represented his constituency in Parliament and on many occasions he has been the chief spokesman of his party. He is the author of several important books on socialism and has frequently shown genuine interest in Jewish affairs, especially in the rebuilding of Palestine.

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**BANKRUPTCY** proceedings have been started in Vienna against the "Alpenländische Verein's Bank," the financial instrument of the Anti-Semitic party in Austria.

The Hitler Organ, the "Völkische Kurier" in Munich, has suspended publication.

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**EVERY** civilized country has accepted the invitation extended by the Town Council of Tel Aviv to participate in the Mid-Eastern Exhibition to be held in that city on March 18th.

This fair will be financed by the Judea Industrial Corporation of New York and by the Order of the Sons of Zion.

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**THE** Roumanian Government is at last waking up to its responsibilities. The riots against Jewish Students have been an open sore during the last few years. The Cabinet decided to expel Anti-Semitic Students and to close the University for a full year in case attacks reoccurred.

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**THE** Spanish Government will shortly issue an official statement regarding the admittance of foreign Jews to citizenship. In a recent interview Mr. Lucien Wolf, the Ambassador of European Jewry, denied a report published by the "London Express" that the acquisition of Spanish citizenship was contingent on the applicants adherence to Catholicism. All Jews, especially Sephardic Jews were welcome. All Russians, regardless of race and religion, were excluded.

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**A** MODERN water supply system to cost \$3,750,000 is to be constructed in Jerusalem by a British engineering company. The water will be brought from the river Auja.

**DR. BERNHARD KAHN**, European Director of the Joint Distribution Committee, reports as follows: "Hundreds of thousands are literally starving, all the welfare, social institutions, and schools supported by the Jews are on the verge of breakdown. They implore help without knowing themselves what to ask. But what they want most is bread and fuel for hundreds of thousands of starving. And they want to be sure they will have Matzoth for Passover. To supply that alone would cost at least \$250,000. But unless American Jews supply them the Jews of Poland will have no matzoth this Passover."

## Art



**THE** Youth's League for the Protection of the Hebrew Language made violent protest against a theatrical performance given in the Yiddish language at Tel Aviv. The performance was concluded under the protection of twenty policemen.

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**"JACOB'S DREAM,"** the biblical drama, by Richard Beer-Hoffman of Vienna, was recently produced by the Hebrew Theatre Guild of Moscow, "Habima," which is now in receipt of a regular allowance from the Soviet government.

The Habima company has signed a contract to tour leading European cities.

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**GERMAN JEWESSES**, who have given so many brilliant intellects and social leaders to the world, have certainly done their bit to plant the banner of Judah on the tennis courts, the golf links and the bowling green. Among the eight outstanding representatives of feminine sport in Germany there are three Jewesses: Fraulein Lilly Henoch, seven times Champion in "Kugelstossen" and decorated with the Golden Eagle, highest award of the Berlin Sport Club; Frau Margarate Samek, one of the best golf players in Germany, and Frau Neppach, the German Tennis Champion.

It is interesting to read that Mlle. Suzanne Lenglen, the world's Tennis Champion in a recent tournament in Vienna defeated Frau Neppach. Mlle. Lenglen is a French Jewess.



# The Prague Haggadah

By Samuel S. Cohon



risen up against us but in every generation and in every land, tyrants have sought to destroy us; and the Holy One, blessed be He, has delivered us from their hands."

No wonder that the Seder ritual, the Haggadah, has been treated with special fondness. Designed for use in the home rather than in the Synagogue, certain loving liberties could be taken with it. More than any other Jewish book, it received the devoted attention of skilled scribes and artists. The London, Sarajevo, and Hamburg—to name but a few of the better known—illuminated Haggadahs represent distinct contributions of the Jew to the art of the Middle Ages. More than a thousand editions of the Haggadah have appeared since the invention of printing. While the majority of them was prepared for the sole purpose of supplying a ritual need, a considerable number was printed with an eye to artistic excellence. Like the handwritten copies that preceded them, they display rare beauty.

The oldest of these was printed in Prague, the city rich in Jewish tradition and achievement, in the year 1526; and was the proud work of the brothers Gershom and Gronan Cohen, in the finest style of lettering and woodcut illustration. Though this work was republished several times, the original edition has practically disappeared—only three copies of it being extant. Lovers of Jewish art are, therefore, under obligation to Drs. Benzion Katz and Heinrich Loewe for preparing, on the occasion of its 400th anniversary, a photographic reproduction of this beautiful edition and to Mr. Joseph Altmann, of Berlin, for publishing it in so elegant a form. An accompanying supplement by Dr. Loewe renders the wealth of illustrative material intelligible.

For the student of the text of the Haggadah, this edition will prove of considerable interest. For instance, here the wise son does not, as in the later editions, ask practically the same question propounded by his wicked brother: "What mean the testimonies, etc., which the Lord hath commanded *you*?" Fittingly he speaks in the first person "*us*" ("*othonu*"). Had this better reading been known, how much ingenuity the numerous interpreters of the Haggadah might have spared themselves!

The average reader of the Haggadah, accustomed to relish the Madrigal of Numbers "*Ehod Mi Yodea*" and the children's rhyme "*Had Gadyo*," will be surprised to discover the absence of these favorites from the Prague edition. Their absence is due to no oversight on the part of the printers, but rather to the fact that at the time of this publication, these pieces had not yet formed part of the Haggadah, even among the German Jews. The Sephardim still do not have these entertaining numbers. In place of these, the Prague Haggadah contains the Judeo-German paraphrase of "*Addir hu*,"—"Almechtiger Gott baue dein Tempel Schre." Like its original model, it is built on the Hebrew alphabet. With variations, it is still sung by the Jews of Western and Southern Germany and by

THE Jewish home derives much of its beauty and warmth from the religious atmosphere which pervades it, and particularly from the special ceremonies that hallow it on the Sabbath and the Festivals. Among these the Seder service ranks foremost. It brightens the life of the family circle by its rich symbolism. Everything connected with the Seder, the table decorations, the ornamental matzo dish, and those joys of the children's hearts—the stained-glass wine cups—all lend tone and color to the occasion. The quaint ritual, the cheerful tunes, and the festive spirit, heighten the emotions and kindle the imagination. The moving narrative of the Passover rouses our memories, and transports us to the days of the Exodus, when under the leadership of the giant of men, Moses, our fathers went forth from slavery to freedom. The past is brought near to the present. Its meaning is made doubly plain to us by the circumstances in which we still find ourselves. In the words of the Union Haggadah: "for not in one country alone nor in one age have violent men





לחמא עניא רי א  
 אכלו אברהם ב  
 בארעא רמזרים  
 בלרבעק יתויובל  
 ובלרציד יתית  
 ויבסח השתאהבא  
 לשנה הבאה בארע

their brethren in the United States. Dr. Loewe traces the curious Seder Eve greeting, current in Germany, "Bauen Sie gut" to this song.

The illustrations lend this edition its special charm. These display traces of Italian Renaissance influence and are modeled after the earlier manuscript illuminations. Accordingly, prominence is given to ornamental letters at the head of the important sections of the text, to scenes borrowed from secular art, such as hunting, rowing across a river, and Mediaeval cities, and to figures representing the chief characters of the Haggadah like Moses, Pharaoh, and the Rabbis Eliezer, Joshua, Judah, Jose of Galilee, Akiba and Gamaliel. In some instances, the same picture of a hooded and cloaked,

bearded figure serves to represent several characters. There are also illustrations of the ceremonies of the Seder. The figures of the four sons are drawn with more taste than those of the better known Vienna Haggadah of 1823. The wicked son appears in the conventional form of "Landsknecht." J. D. Fisenstein's Haggadah of 1920 modernizes him into a prize-fighter. Several pictures illustrate scenes from legendary history, such as Pharaoh taking a bath in the blood of Hebrew children, and Egyptians throwing Hebrew babes from a stone bridge into the river. These pictures are printed in the margin, and follow faithfully the Haggadah text. Three full-page illustrations resemble title pages. They consist of rich border designs as well as of ceremonial and historical items. The one occurring on page five (see facsimile) contains the words "Like unto this was the bread of affliction, which our fathers ate in the land of Egypt." The opening word "K'ho" is printed in ornamental characters and occupies the entire first line. The print of the remainder is typical of the attractive letters and delicate vowel points of the entire book. The top border presents a shield with the hands of a Cohen (priest) held in position for offering the priestly benediction. On the right appears the printer's first name, Gershom, and on the left the name Cohen. Two winged gargoyles support the shield. Beneath the Jachin and Boaz pillars are the figures of Jacob as a crowned shepherd on the right and of Esau as a Mediaeval knight on the left. Below is the popular scene of the judgment of Solomon. The elaborate illustration of page 48 (see facsimile) centers around the words taken from the Biblical books of Psalms LXXIX: 6; LXIX: 25; and Lamentations III: 66—"Pour out Thy wrath upon the heathen that have not known Thee, and upon the kingdoms that have not called upon Thy name." The sentence which we expect to follow this one, that is "For they have devoured Jacob and laid waste his dwelling place," does not yet occur in the Prague Haggadah. The right upper part border depicts Adam, and the left Eve, holding apples in their hands. The lower half border on the right presents Samson carrying off the gates of Gaza; and the lower left, Judith with a sword in one hand and with the head of Holofernes in the other. The small picture set in the Hebrew text, depicts Elijah riding on an ass, to announce the good tidings of the advent of the Messianic kingdom.

This beautiful publication deserves a place in homes where things artistic are cherished. The editors announce it to be the first volume of a proposed series of "Monumenta Hebraica et Judaica." May they prove as successful with their future editions as they have been with their Prague Haggadah!

## The Prophet Enters the Door—By Alfred Segal

AT a point in the Seder the door was opened for the Prophet to enter. The family had opened the door at every Seder for many years, never really expecting him, but now, suddenly, he entered.

The father said: "At last you have come. After all the ages!"

The Prophet answered: "Nay, I have been in the world in all times. I have knocked for admission at the hearts of the world but few have answered me."

The father asked: "What do you wish with the

hearts of the world?"

The Prophet answered: "To give to them a portion of my spirit which is the spirit of peace. I have walked on the battlefields and have sat at the tables with the peace-makers in all times, seeking to be admitted to the hearts of soldiers and to the hearts of peace-makers. But I still wander, an exile from the hearts of the world."

Then the Prophet of peace bowed and went forth in the darkness.



# News from the Lodges



"IT IS essential that we show the Gentile world that the luxury that followed the war and that has enveloped us on this continent has not spoiled our ancient faith nor buried our ideals in material prosperity," said President B. M. Aufsesser of New York, president District Grand Lodge No. 1 in an address before the London, Ont. Lodge No. 1012.

"The primary service which B'nai B'rith must render to Jewry is the salvation of Israel, and it can best be done by service to the great community of the world. By elevating the Jew in the minds of all people we may best accomplish our aims, best secure the place of the Jew among the nations of the earth and best achieve the objects of our Order."

"I know of no order that has done so much for the Jews of Canada as our own," said L. M. Singer of Toronto.

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DISTRICT Grand Lodge No. 6 issues monthly suggestions for lodge programs. These suggestions include papers by rabbis appropriate to the religious or patriotic holiday falling in the month.

A B'NAI B'RITH Choral Society is being organized by Jordan Lodge No. 15, New York for these purposes:

To enable the lodge to conduct affairs for charitable purposes without expense for talent.

To give free educational concerts to the public.

To broadcast through radio stations in order to get the name of B'nai B'rith in the public eye in a dignified manner.

To put in practice the purpose of the Order to aid and advance science and art.

WE have a bulletin from a B'nai B'rith lodge of which neither the name nor the city to which it belongs is given, but it does contain the following pertinent paragraphs:

"When your life's course is run and you stand at the end face to face with your Maker, and He asks you what good on earth you have done, you might tell Him you belonged to B'nai B'rith.

"We have our opinion of the B'nai B'rith members who, having nothing else to do, deliberately frame a poker game or dawdle around a cigar store or hotel lobby in preference to attending the meeting, but we can't put it on paper."

THE Constitution Grand Lodge conducts a number of activities, the support of which should be the burden of American Jewry at large. The Central Administration Board, at a meeting held February 8th in Cincinnati, authorized an intensive effort to raise funds for these activities, as they are not included in the regular budget of the I. O. B. B. While preparation for this special appeal will begin immediately, actual work will not start until early autumn. Boris D. Bogen, Secretary of the Constitution Grand Lodge, was appointed to manage the undertaking.

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FIVE members, 70 per cent of the membership, attended the annual installation meeting of Oakland (Cal.) Lodge No. 252. Rabbi Louis I. Newman answered the question; "Why should we have Hillel Foundation in Berkeley University, California?" Morris N. Schneider was in charge.

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FOURTEEN years ago Portland, (Ore.) Lodge built a social center. Around this center developed many social and intellectual activities of the Jewish communities. A casual reading of the Center's bulletin reveals

such a variety of activities as a class in social psychology, handball and basketball teams, a community production of the play "D'Israeli," a B'nai B'rith ball, a library of Jewish literature, a B'nai B'rith review.

Indeed, the Center's building has become too small for the increasing activities and a movement has been launched for a new structure, larger, better equipped and more centrally located.

THE four addresses on American citizenship, issued last year in booklet form by San Francisco Lodge No. 21, has called forth wide-spread commendation. Three thousand have been printed; 1,500 have been mailed to members of the lodge; the remaining 1500 are being distributed without charge to other B'nai B'rith lodges, applicants for citizenship, libraries, labor unions and various organizations throughout the United States.

Typical of the chorus of praise are the words of Judge William W. Morrow, United States Circuit Court of Appeals who says: "The book is exceedingly valuable as a brief text book for those who desire to acquire the fundamental principles of our government, whether native or foreign born."

The Americanization Committee of San Francisco Lodge consists of Abraham Spivock, chairman; Harry K. Wolff, Sylvain D. Leipsic, Max Mayer and Nathan Merenbach.

HUNTINGTON LODGE NO. 795 addressed members who don't attend meetings but like to criticize the Lodge in verse thus:

*It's easy enough to pick flaws*

*In the work that others have done,  
To point out errors that others have made*

*When your own task you haven't begun.*

*It's easy enough to speak of the best,  
And to dwell all the time on the worst.*

*And perhaps, it is proper, sometimes to find fault*

*But be sure you have done something first.*

A TESTIMONIAL dinner was tendered Rabbi Martin Zielonka, President District Grand Lodge No. 7, by the El Paso Lodge No. 509, on February 14th. Rabbi Zielonka has distinguished himself by ardent labor in connection with the B'nai B'rith Mexican Bureau of which he is founder.



# Jewish Adjectivitis

*Being a Plea for Pure Judaism that Prompts a Man to Say Proudly "I am a Jew"*

By Max Heller

IT is the German Jews to whom belongs the questionable honor of having discovered that the word Jew ought to be an adjective instead of a noun, that it is an attribute, rather than a substance. They devised, a century ago or more, the stilted phrase, a phrase which has never become what the Germans call "mundgerecht," easy and natural to utter in ordinary, spontaneous, unaffected converse, the phrase: "German citizens of the Mosaic Faith."

In those days the words Jew and Jewish had an indelicate, vulgar sound, unfit for polite ears, very much as the Russian and Polish "Zhid" sounds intolerably harsh even now. One had to say Mosaic, instead of Jewish; that sounded less inelegant, less aggressive; besides, it laid a shrewdly politic stress on Bible-Judaism as against Talmudism, Rabinism and such-like antiquated, outlandish and unpopular reminders.

We have advanced a few steps towards virility, towards the courage of asseverating our identity, since that time. We are not trying to masquerade as mere followers of the son of Amran any more; we profess ourselves, as Claude G. Montefiore and his school have it, as "Englishmen of the Jewish Faith"; we refuse to disown the talmudic and rabbinical phases of our development even by implication or emphasis; we are willing to march openly under the Jewish flag, at least so far as goes the bold avowal and the unafraid use of the most bitterly maligned of all group-designations that have ever existed.

But we still insist, some of us, whether unconsciously or of set purpose, that the Jewish side of us is of the adjectival character, not—the Lord save us!—of the dignity and solidity of the substantive. Of course, we would not frame the proposition in this bald, blunt shape; when some sinister friend of ours abases the word Jew to such hand-maid service as to speak of a "Jew girl," "Jew bargains," "Jew bread," we don't enjoy that sort of vulgarity; instinctively we feel that the word has somehow been degraded by climbing down from noun-pedestal to adjective-footstool.

We forget that that is exactly what

we are doing when we maintain the untenable position that we are simply and only American citizens professing a certain faith, that the substance of us is American citizenship and the attribute, the qualification: Jewish faith. It is an attitude which sails right into the teeth, not only of our own unsophisticated consciousness, but of the feeling, with regard to us, of those outside our pale.

We know ourselves to be Jews who have been or are being Americanized, not, contrariwise, Americans who hold certain convictions and observe (when we do) certain practices; we know ourselves to be peculiar and unique, first of all, in a certain (mostly unmistakable) combination of physiognomies, names, traits, experiences, associations, ideas; and only in the second line modified and affected considerably, yet not sufficiently (in the overwhelming majority of us) to crowd aside our original Jewish individuality, assimilated more or less to our congenial American environment.

Such is the testimony of our own Jewish consciousness; when we note distinctions between American ways of feeling and doing and between the corresponding Jewish ways, when we discuss American cooking as against Jewish cooking, American temperament as against Jewish temperament and so forth, it is all very well for the alarmed doctrinaire to remind us that we are just as good Americans, that we came over on the Santa Catarina only a few years after the Mayflower and the like; the honest, inescapable fact is that we cannot help realizing a difference in type, grounded upon psychological unfoldments from two widely differing pasts, no matter what silly, unsubstantial theories we may hold as to the elusive meanings of that slippery term: Race.

The usage of our language testifies unmistakably to the prevalent feeling of the non-Jew as to which is properly the adjective and which the noun. Speak of the Jewish American, the Israelite American, the Hebrew American: people will not know whom you mean; you might just as well discuss the Jewish Argentinian, the Jewish

Russian or the Jewish Chinaman; everybody will spot at once the artificiality of the inversion.

And there is more than that which people will scent in this attempt at topsy-turvyng natural idioms: the wretched, contemptible, infallibly unsuccessful sycophancy of telling our fellow-citizens: we are not nearly as much Jews as you think we are; you don't realize that the Jewish part of us is merely secondary; in the main, we are exactly like you, even if you refuse to see it; our principal object in life is to shape ourselves upon your pattern, to disappear among you, to be unrecognizable in the midst of you; we don't want to be different; it hurts us to be considered peculiar; we feel complimented when we are told that we have stripped off all Jewish externals, that we don't look like Jews, act like Jews and so forth. It is an attitude that is neither dignified nor tactful, neither manly nor prudent nor wise.

There is a chapter to be written upon the momentous difference between active and passive assimilation, between assimilating on the one hand and between being assimilated on the other, a chapter for which Jewish history furnishes an abundance of striking illustrations, perhaps no illustration more striking than the contrast between the Jewish Hellenism of Alexandria at its best and the un-Jewish Hellenism of the dastardly traitors with whom the Maccabean heroes had to contend. It makes a vast difference whether, on encountering a new culture, we permit ourselves to be swept from our ancestral moorings, to cast aside, as useless baggage, our venerable spiritual heirlooms, or even the outer wrappings of our individuality; or whether, instead, we digest and render spiritually our own the best efflorescence of the culture in which we are to have part, in which we wish to rear our children.

Here, again, appears the myopic ailment of Jewish adjectivitis, this time in a different form. We are seriously told that Judaism was largely, in all ages, the creature of its environment: there was a Babylonian and a Persian Judaism, a Spanish and a North



French Judaism; there is a German and an Anglo-Judaism, a Polish-Russian and a Roumanian Judaism; nay, more, there may be an agricultural, a commercial and an industrial Judaism, in obedience to differences of occupational factors. We are dealing here with the treacherous error of undue emphasis on the adventitious and the incidental, as if they possessed the magic of remoulding, instead of the mere functions of coloring and veneering. Whoever would picture Judaism as the Protean nondescript, as the unprincipled turn-coat, the versatile monkey which readily assumes ever new guises, does grave injustice to the fact that, in the history of Jewish faith and practice, it was the unessential which, when congenial, was absorbed and digested into the main body, while the essential remained consistent and unchanged; it was thus that unity could be maintained across dispersion, historic consistency and continuity on the one hand and the sense of unbroken brotherhood and solidarity on the other.

These are adjectives, however, which stand for no more than a game of ingenuity, a solecism of quaint misinterpretation; there are other adjectives that cut to the bone and sear the flesh. Such adjectives are those of "American Judaism," "progressive Judaism," as applied, in the hurtful zeal of partisanship, to that powerful minority among American Jews which adheres to the reform movement. Reform Jews have as little of a monopoly of the adjective American as against orthodox Jews, as Protestant Christians can claim over against Roman Catholics. Our orthodoxy is certainly not any more un-American than is the orthodoxy of Presbyterian Fundamentalists or Hard-shell Baptists. The oldest Jewish congregation in this country is an orthodox congregation; the Jews who fought under George Washington were orthodox Jews; of the American Jews who fought in the World War the majority, beyond all doubt, were at least the children of orthodox parents, if not orthodox themselves. There is nothing in Jewish orthodoxy which offers any contradiction to the spirit and the traditions of America. A law against teaching evolution in the schools might be branded as un-American; but even such a law does not stamp those religions un-American whose ministers have been found to favor it. Our sister republics of Central and South America are beginning to

object to the employment of America and American as designating the United States, its flag and its people. The sooner reform rabbis will stop dubbing their form of Judaism specifically American, the sooner will actual co-operation become practicable in the many religious problems which are shared by both branches in American Israel.

Still less is it fair to boast reform Judaism the "progressive faith," as if the orthodox were doomed to reactionary policies. Progress in religion is not a mere matter of individual and congregational liberty, of modern and environmental forms, even of breadth of fellowship and toleration of difference, not to speak of commodities, organizations and other expedients; progress, in religion, ought principally to be a matter of depth and intensity, of vitality and fervor. Should ever a day arrive when reform Judaism would have all the sensational spell-binders and orthodoxy all the truly Jewish preachers (if such a sharp difference in methods is at all conceivable) it would be orthodoxy, not reform that would have proved itself progressive in the noblest sense.

It has been said more than once of late, in response, no doubt, to a growing sense of need: let us not bandy about mere adjectives that cut and separate; let us rally around the substance, around Judaism pure and simple; as the superficial differences of hat or no hat, more English or less English, sexes separated or families seated together, observance or disregard of dietary laws,—as these controversial points shrink into comparative insignificance, we are certain to realize more and more that orthodox, conservative and reform Jew are bound together, not only by memories and by visions, not only by ingrained temperament and kindling aspiration, but even, in the living present, by experiences and interests, by imperious needs and menacing dangers which impose co-operation as the one policy.

To return, however, to the first question as to substance and attribute. The question of so-called double allegiance is not as simple as, at first blush, it might appear. Not a rational soul will question for a moment that the civil allegiance of the Jew belongs to the country of his citizenship, be it the country of his birth or of his adoption; in the World War there was not, in any nation, a Jew who hesitated, no matter how sorrowfully he may have performed his duty,

to confront his Jewish brother of the hostile nation as an enemy on the battle line. As far back as Jeremiah we "sought the welfare of the city" where we were placed, feeling that its peace was bound up with our own peace.

But there appears, in these perplexing times of an armed-to-the-teeth peace, in many spiritually unpacified countries a new problem: on which side lies the duty of the Jew who is the victim, on the part of his government and its people, of broken faith, of heaven-crying wrongs, of outrageous maltreatment and persistent, unlawful discrimination? Has the Polish, has the Hungarian Jew, or have they not the right to appeal to the outside world, to the League of Nations, against the *numerus clausus* and similar abominations of systematic oppression? And when their brothers of the English "board of deputies" come along to investigate facts, to take up and publicly to defend the cause of Polish and Hungarian brothers, is it, then, the patriotic duty of Polish and Hungarian Jew to say to his fellow-Jew: Hands Off! this is a matter between me and my country in which you outsiders must not presume to meddle; to go farther and to say: we will not complain or cry out against our own country, to the public opinion and the impartial justice of constituted authorities created by the civilized world; as patriots we must wait in patient silence until our government and our fellow-citizens come to their senses? Is the English Jew the outsider and the Polish non-Jew the brother? Not, to judge by the arguments, the feeling and the acts of the Polish non-Jew. He deals out a double measure. When he tramples upon the Jew and robs him of his elemental rights, he does so upon the claim that the Jew is a conquering invader, an intruder, an alien, unassimilable element; but no sooner does the Jew invoke the justice of impartial nations than he has wronged his native country and acted as a traitor to its prestige and welfare. He is a full citizen and more, with regard to all the tax-burdens, his material and sentimental obligations, towards the country in which he lives; he is an orphaned and an outlawed stepchild so far as his rights, his opportunities and his influence are concerned. At the very least he is entitled to two benefits: to the helpfulness of his real brothers who feel for him, and to relief from such agencies of justice as civilization has achieved in its onward march.



# How the Rothschilds Became Rich

## A Jewish Folk-Lore Interpretation of the Character of the Founder of a Famous Family

By Moses Jung

PEOPLE will tell you that Meyer Amshel, the founder of the famous house of Rothschild, was born in Frankfurt, the old German *Kehilla*, and that by his honesty and financial ability he became a rich man in Israel. . . . Well, I for one would not accept this legend. . . . You know that whenever a man has become successful his friends invent all kinds of stories about his origin. In his time it was more fashionable to have been born in Frankfurt, an old cultured city, then in a miserable village of Galicia, yet I want to be truthful, even if the Rothchild family feels slighted. For the truth is, Reb Meyer Amshel was not born in Frankfurt, mark you, but in Czortkow, in Galicia, in a town made famous by the continued presence of the Czortkow dynasty of *Chassidim* Rabbis. . . .

Have you recovered from this shock? It was not the melodious Neckar river which nightly sang the Rothchild baby to sleep with its lullabies but it was the geese of Reb Dalphan, the *Batlam*, which early in the morning by their din woke the future Reb Amshel from his sleep. No rattling of German halberds instilled in little Amshel a secret terror of the soldiery but to the rattling windows of his father's hut, windswept as it was, he owed an inclination to rheumatism to which he faithfully clung throughout his career.

Czortkow bred many religious geniuses in Israel. The unworldly were born on the wings of the *Shechina* and by the influence of Rabbi Hirsch, the founder of the dynasty, they came nearer to God. . . . But those who felt that genuine gain was a greater attraction to them would not rise high in Czortkow. If they were trustworthy, the Rabbi in his goodness might recommend them for a position in the *Kehillah*, for *Shamas* for instance. . . .

Well, Amshel grew up and went out among his brethren in Czortkow. But he took no delight in their doings.

Their religious enthusiasm, their *hilla-habut*, never penetrated the armor of his practical sense and his clever face smiled a curious smile when he witnessed the ecstatic movements of the Chassidim at prayer. He was kind and reliable, at least so every one thought, and in course of time when the old Shamas died, he entered into his shoes and *Tallit*. . . . He would faithfully call the members of the *Kehilla* to prayer every morning by

to marry the son of his best friend, the Chassidim Rabbi of Sadagora. And he showed Reb Amshel the treasure which he had secretly stored up as a *Nedunia* for his child, five hundred golden ducats.

Rachel got to like him too. To her he represented the only fixed spot in the swiftly moving world around her. Among the thousands of adherents of her saintly father who used to flock to Czortkow at every season of the

year, but especially before the high holidays, there were hardly any women, and those women who occasionally did come were too busy with their own troubles to think of calling on Rachel. . . . Besides she was kept from the crowd by her mother who watched her like the apple of her eye.

Amshel would now and then leave Czortkow on a secret errand. A few days after his return the Rabbi's household would be all in a flutter at the arrival of some exquisite bit of furniture, an oriental rug, or whatever else might have struck the fancy of Amshel, who had become to all intents and purposes, the Rabbi's major domo.

And the Rabbi gratefully remembered his services. Sometimes grown weary

from hours of poring over the Talmud, he would allow his mind to drift into pleasant reveries. The central theme of these musings was indeed invariably the future of his lovely Rachel, but behind the figures of his wife and daughter, Amshel always had a place, the trusted confidant who would, if need be, perform even the same service for his master as did Eliezer of old, Abraham's devoted servant, who sallied forth to find a mate for Isaac.

However in the Rabbi's case there was no need for such services on the part of Amshel. Next year, if God but helped, the wedding would take place. And the Rabbi smiled in his sleep, and the five-hundred ducats became five-hundred attentive servants



There in the corner lay the bag—

knocking at their doors—too punctually for some of them who remembered the sleep prolonging habits of their former Shamas. He would cite culprits before the Rabbi, deliver invitations to the Rabbi's table for *Mlave d'malkeh*, supervise the order in the Beth Hamidrash and act as the guide and friend of *Orhim* or visiting poor men who came to the Rabbi's hospitable table. . . .

He was a good Shamas and the Rabbi liked him. What more could he want? Sometimes the Rabbi would even permit him to attend on him personally and would have confidential talks with him about the future of Rachel, his lovely daughter, who was



ready at the master's signs to produce all the loveliness this earth could procure for Rachel, his child. The Rabbi and his wife and Rachel, what a blessed small circle it was, and how faithfully guarded by Amshel.

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BUT one day Amshel appeared before the Rabbi and told him that he could no longer fill the position of Shamas because he had decided to marry the daughter of Reb Badhan, the innkeeper, in Sniatyn, a town about fifty miles away. He had met Reb Badhan and his future wife on one of his trips to Lemberg when he went to buy furniture for his master. The maiden was virtuous and full of kindness and could so skillfully prepare the *Shabbos Kugel* that he thought they could venture to open another restaurant and lay the foundation for a new dynasty of innkeepers.

The Rabbi sighed, for he hated to lose his trusted assistant, but he recognized that little Goldele had more attraction for Amshel than the office of Shamas. One day Amshel appeared before the Rabbi all ready to go to Sniatyn. And he went to Sniatyn and he married Goldele and he opened a restaurant. In a short time he began to acquire a reputation as a perfect inn-keeper, even beyond the confines of Sniatyn. Amshel Rothschild was on the road to fame.

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THE Rabbi sat in his study dozing. He had just finished a *Mishna* in the tractate *Baba Mezia* of the Babylonian Talmud. And before his imagination the *Mafkid* (bailor) and the *Nifkad* (bailee) were preferring their charges: "Rabbi," the *Mafkid* was saying, "I swear I deposited with this man, who was my associate in business a bag containing five hundred Zuzim. I saw the bag repeatedly in his house as he had shown me the place where he kept it. For the last few weeks I was unable to call on him having been away on business. Oh Rabbi, that bag contained the result of twenty years of diligent work. It was to be a gift for my child. . . . When I returned from my trip I called on this man and asked him for the bag. He took me to the place where it had always been, but it had disappeared. He said he could not account for it, that it must have been stolen, or mislaid by one of his partners. . . . but the partners have left town on a long business trip. . . . Rabbi, it was known that my friend here—if friend I can still call him—has always been in straitened circumstances. . . . The money disappeared

and the partners went on a business trip, the first time since his business has been in existence. Rabbi, is not the connection clear? Ah, what is my poor child going to do now? I cannot start from the beginning again."

The *Nifkad*, a pale faced, rather sympathetic fellow then approached the rabbi and said: "Rabbi, for twenty years I have been this man's friend. Never have I deceived him or taken advantage of the confidence he put in me. . . . The money has disappeared. It so happened that my partners received word from a friend in Sniatyn that there was a large quantity of wood to be sold on one of the big estates nearby. . . . They have gone to inspect it. . . . Rabbi I do not know where the money is, I have not made use of it and in spite of diligent search I cannot find it. . . ."

The Rabbi's face assumed a serious expression. Surely a hard case. Of course the *Nifkad* admitted the receipt of the money but on the other hand he was only a *Shomer Hinom* (a gratuitous bailee) and not liable for theft. There did not seem to be evidence enough to convict him of *Peshia* (unlawful use of the money). He had always been known as an honest man; surely a hard case. And the poor *Mafkid*! His fortune gone. Well, the Rabbi thought, I shall examine their faces more closely, as the prophet Isaiah says "The show of their countenance does witness against them." And the Rabbi drew near and scrutinized the faces of the litigants.

"Surely, surely," he said to himself, "the *Nifkad* bears a very remarkable resemblance to Reb Amshel, just the same turn of the head, the same clear, but whimsical eye, the same personal neatness and sureness of expression. . . . very remarkable." And the Rabbi's face, in his sleep, became a shade more tense. . . .

Then, with a sudden cry, the Rabbi awoke out of his dreams. . . . Why, why the *Mafkid*, now he could still see it, bore his own features! He jumped to his feet, opened the drawer to his table, where, with a few precious books, the five hundred ducats for Rachel had lain for the last few years. . . . A cry of despair, the money was not there. . . . He looked again very carefully, strained his memory as to the possibility of having removed the money from there. . . . With no result.

He had looked at it for the last time on the day when Amshel had left for Sniatyn. . . . No one but the Rabbi and Amshel had known the bag there contained the money.

Great was the consternation in the

Rabbi's household. For within a few months the *T'noim* (marriage articles) were to be written, and if the money was not recovered by then, the marriage could not take place. The Rabbi had promised to give his daughter a dowry and he could not think of breaking his word to his friend, the Rabbi of Sadagora.

The Rabbi refused to think Amshel guilty. The latter had given so many proofs of his sincere devotion that a theft was unthinkable. The Rabbi spoke to his wife about the loss and to some of his intimate friends. But all agreed that the evidence was too strong against Amshel and that the Rabbi should at least make an attempt to recover the money by visiting him and pleading with him in person.

The Rabbi at last agreed. He sent a messenger to Sniatyn informing Amshel of his intended visit.

Amshel seemed overjoyed at the prospect of having his revered master under his own roof. Goldele put all her skill into service. Kugel after Kugel filled with nature's choicest spices and with a multitude of almonds and raisins were prepared by her. The best room was set aside for the guest and every luxury that Sniatyn could furnish was procured for the Rabbi. And the Rabbi came. Amshel met him on the outskirts of Sniatyn and accompanied him triumphantly to his house.

Also, in order to care for the Rabbi's *neshamah yetherah* on the Sabbath, the pillars of the Kehillah had been invited to *Kiddush* on Friday eve when the Rabbi would bless the incoming Sabbath bride and sing the divine *Shalom Aleichem*, Peace be unto you. . . . The *Shechina* would enter Sniatyn with the Rabbi and would rest upon Amshel's house as the sanctuary. . . .

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AFTER the Sabbath was over and the last *Bal Both* had paid his respects to the Rabbi, Amshel was left alone with his guest. The latter was evidently embarrassed. Twice he seemed about to speak and did not. Finally he turned to his host and plunged into a hurried account of the calamity that had befallen him. When he was through he looked searchingly at Amshel who met his gaze—frankly and sympathetically. . . .

But when the Rabbi spoke of the great sorrow which the postponement of the wedding of his daughter would cause him, Amshel seemed to be shaken in his apparent calmness. . . . He suddenly arose from the chair, walked up and down the room as if in great



commotion, and then with an energetic step approached the Rabbi and said, "Rabbi, I took the money. I could not see how it lay unused in your drawer year after year. I meant to put it to good use and to return in time. I hope you will forgive me. . . . I had no bad intention. I can return no more than two hundred ducats today but in a few weeks I hope to return the rest. . . ."

The Rabbi looked at Amshel and curiously he could feel not the slightest anger at him. He was glad that the matter had at last found its solution. If Amshel had taken it he must have done it for some good reason.

He returned to Czortkow with two hundred ducats, a heart full of joy because his Rachel could now marry. . . . He pondered over Amshel's misdeed but no bitterness ever entered his soul.

Within a few weeks the Rabbi received the rest of the money. A short time later the wedding took place and in his joy the Rabbi invented new excuses for Amshel's taking the money.

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ALMOST a year had passed since Amshel had left Czortkow for Sniatyn. The Rabbi sat again in his study musing after his usual dip into the sea of the Talmud. . . . "Rabbi Joshua," asked the Caesar's clever daughter. . . . "Your God is a thief. Did he not steal a rib from Adam?" . . . "I will explain it to you," said the smiling Rabbi, "My father had a cellar stocked with many casks of vinegar. One day burglars broke in, took a few of the casks away and left some of the choicest wine instead. . . ." "Will you call such people robbers?" asked the maiden in astonishment. . . . "Wilt thou call the Almighty a thief who took one of Adam's ribs and substituted for it the choicest creation on earth?" Had not Amshel taken a bag of money insecurely kept in his house, liable to be taken by one of the many robbers in this world; had he not kept it and returned it at the proper time just when it was needed?

The feast of Pessach was drawing near and the Rabbi's house underwent a most thorough cleaning process. Every nook and corner was wiped and dusted and every drawer turned inside out for fear that some *Chamez* might have been left behind. . . . The night came when the master of the house armed with a lighted candle and a bunch of feathers, neatly bound with white thread, started on his inspection tour of *Biur Chamez*, removing the *Chamez* from his possession.

This particular evening it so happened that he looked with more care than ever into every corner of his library. There was hardly any bread eaten in his study. But of course the Talmud spoke of cases when cats stored up some of their food in rooms never used for meals and so it was best to be careful. . . .

The Rabbi put the candle down and took one after the other of the heavy tomes of the Talmud from the shelves. There were no particles of bread to be found anywhere. Then he took up the candle again, for he must search even in the closet where he had caused to be placed his copies of the *Zohar*, precious books. His wife followed him. . . . He opened the door of the closet and . . . there in the corner, entirely innocent of the trouble and the heartache it had caused, lay the bag. . . . The Rabbi looked at it as if it were an apparition. . . . His wife almost fainted. Surely there it was. And when the Rabbi opened it and counted the coins he found five hundred glistening pieces of gold as when he showed them to Amshel. . . . How they had come there he could not remember, but Amshel had been innocent.

That night he had the horses harnessed to the travelling carriage and he left for Sniatyn. . . .

In the morning, Amshel was just about to leave his house to participate in the *Siyum* for the first born that was held at the *Beth Hamidrash*, when the Rabbi arrived, tired and shaken after the night's journey but smiling with inexpressible kindness at Amshel. . . .

"Amshel, why did you take the burden upon you when somebody else had removed the bag? Why did you permit me to harbour such a dreadful suspicion against you?"

"Rabbi, I saw your great sorrow and I thought the money had gone forever. I could not bear your disappointment and so in order that you should accept my gift I said I had taken it."

Amshel came late to the *Siyum*. Later than he had ever come. But the Rabbi too came long after *Olelu* and it was only with difficulty that another *Minyan* was arranged for him. For it was *Erev Pessach* and people in that day were very busy.

Some, however, knew the reason why the Rabbi and Amshel were late. They had seen the Rabbi embracing Amshel in front of his house, and blessing him for quite a long time, longer than he had ever blessed the best of his *Chassidim*. . . .

And the Rabbi's blessing bore fruit and Amshel Rothschild became a rich man and his fame spread from one end of the earth to the other.

## Bialik the Poet

A READER of this magazine asks that there be printed here a sample of Bialik's writings translated into English.

Therefore, we are pleased to present an evaluation of Bialik, by P. M. Raskin, another Hebrew writer, and a translation of a fragment of Bialik's poetry.

"Bialik's poetry is a mighty protest against stagnation of the Ghetto, and a thunderous call to a new free life," Raskin writes.

The Ghetto was full of passive martyrdom; he calls for active heroism; the Ghetto is choking between walls of stones; he writes incomparable lines of nature; in the Ghetto there is no childhood; he sings in tender mellow notes his childpoems. In the Ghetto there are aping and assimilation—he calls for originality and self-restoration.

Bialik's language is biblical Hebrew, so purely Biblical that King David, if resurrected, could almost read his poems without a dictionary; and yet he has enough and adequate words to express the entire gamut of human sentiment and emotion.

Of Bialik's poetry the following is offered by Raskin as an example of the Jewish feeling of the man:

And shouldst thou wish to know the source  
From which thy tortured brethren drew  
In evil days their strength of soul  
To meet their doom; stretch out  
their necks  
To each uplifted knife and axe,  
In flames, on stakes to die with joy.  
And with a whisper, "God is one"  
To close their lips?

Then enter thou the House of God,  
The House of Study, old and gray,  
Throughout the sultry summer days,  
Throughout the gloomy winter  
nights,

At morning, midday, or at eve;  
Perchance there is a remnant yet,  
Perchance thy eye may still behold  
In some dark corner, hid from view,  
A cast-off shadow of the past,  
The profile of some pallid face,  
Upon an ancient folio bent,  
Who seeks to drown unspoken woes,  
In the Talmud's boundless waces.

—Translated by P. M. RASKIN.



# Across the Sea



*European Jewry  
in Despair*

THE strangest event in the history of B'nai B'rith occurred in Berlin last month when the B'nai B'rith of that city in mass meeting assembled made an anti-suicide pact.

It was reported by the Jewish Telegraphic Agency in these words:

*"Measures to prevent the spread of the suicide epidemic among Jews in Germany were considered at a huge mass meeting called by the German lodges of the Independent Order of B'nai B'rith. Members of seven lodges were present at the meeting Wednesday night.*

*"The entire gathering took an oath to withstand the sacrifices, the needs and the persecutions which they have to undergo at present."*

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HERE is the historic courage of the Jew. To live; to stand with high head in the presence of sacrifice and persecution and suffering; to carry on, undaunted by his enemies!

In the oath of the German B'nai B'rith is the voice of all Jewry in all time crying the will to live.

THURINGIA Loge zu den drei Ringen, No. 860 of Eisenach, Germany, includes in the programs of its meetings the reading and translating of the B'NAI B'RITH MAGAZINE. The task of translating is assigned to Brother Julius Rothschild who is the only member that can read English.

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ON the eve of his inauguration as rabbi of the West London (Eng.) Synagog, Brother Joel Blau, formerly of New York, addressed the B'nai B'rith of London on the question "Has Jewish Defense Broken Down?"

The Jewish Guardian of London reports his address thus: "Rabbi Blau had heard it said since his arrival (in London) that there was no anti-Semitism in England, but he must make the reservation that his American experience was still behind everything he saw, and, though that statement might apply to those who made the declaration, he rather suspected that there was a sameness of destiny for the Jew all the world over.

"He missed the evidence of real Jewish courage and real Jewish pride. The method of assimilation as a preventative of anti-Semitism had, in his opinion, broken down. Jews in the United States suffered socially, if not politically. Considered as a method of defense, had not the Jewish ceremonial law, too, broken down?

"There was an invisible, a spiritual Jewish defense against which the shafts of the enemy were powerless. Our claim should be based upon our inalienable, essential humanity and nothing else. With regard to the doctrine of the Chosen People, it might prove downright harmful and gave the impression of an assumed superiority which, to malicious minds, was only trying to hide a real inferiority.

"They stood before the world deprived of all their strength, and it was for them to devise new methods of defense and to build up their inner strength—an inner discipline, which would make them stand before the world as Jews. If there was a peculiar Jewish hell in the Jewish heart, there was also a Jewish heaven, and they must find the key to its gates, not in foolish pride and boastfulness, but in that noble pride which expressed itself for its own good and for the good of the world."

TO compel regular attendance at lodge meetings, the Central German lodges have resolved:

That the duty to attend meetings be impressed upon all new members.

That whoever fails in this duty, without good excuse, may be suspended from membership.

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B'NAI B'RITH has 15,000 members in Germany, 3,000 of these being in the city of Berlin alone.

The economic distress of the intellectual workers of Germany is so great that the Grand Lodge has come forward with requests for donations in order to relieve at least the most pressing wants.

It is 40 years since the Grand Lodge of Germany was founded. On the occasion of the anniversary, Grand President Baeck summed up the difference between American and European lodges as follows: "The latter have made it their task to educate the individual, to develop personalities, while the former have undertaken social tasks."

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THE following new lodges have been installed in Germany: Zacharias-Frankel Lodge, Breslau; Westmark Lodge, Achen; Philippson Lodge, Bonn; Amos Lodge, Gelsenkirchen.

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IN GERMANY almost every B'nai B'rith Lodge has a Women's Auxiliary; these Auxiliaries form the Alliance of the Women's Associations of the I. O. B. B. The Alliance pays special attention to the care of the aged and maintains Homes for them in Berlin, Bremen, near Dresden and elsewhere. They also maintain a number of Children's Homes—near Gorlitz, another in the "Black Forest"—one of the most beautiful sections of Germany—one in Norderney which has room for ninety children, and also one near Munich (Bavaria) which will be developed into an agricultural and house-keeping school.

The Alliance recently held a meeting in Frankfort, which was attended by eighty-three delegates and several hundred Sisters were present as guests. The significant thing about this gathering is the concept of a united group of intelligent and capable women, bound together by common ideals and common aims.



# B'nai B'rith Hillel Foundation

By A. L. Sachar

THERE was a time not so long ago when our religious statesmen, the rabbis and social workers, viewed with increasing alarm the devastating effects of education upon religious loyalty. It seemed that whenever young people passed through the fires of a college career and had burned more or less deeply into their minds scientific and philosophic principles, they turned their backs upon the old faith. Who does not know the familiar emancipated type, proud to be freed from the trammels of ritual and dogma, suavely irreligious, aggressively spelling his god with a small g. There were always exceptions of course, men who found their religious convictions take deeper and firmer root when tried by the experience of a sound and thorough secular education. But they were exceptions. The average college man was, proverbially, the scoffer. If not aggressive in his antagonism to organized religion, he was at least indifferent, unwilling certainly to participate in the religious life of his community. Not an out and out enemy of religions or creeds, but one who did not wish to be bothered. It was hard enough to be born a Jew, he would intimate, without accentuating the misfortune by stimulating an aggressive Jewishness. Why not let bad enough alone?

Since the war this spirit has grown. The press and the pulpit resound with the pessimistic wails that our younger people are spiritually bankrupt; or at least that they are in a spiritual slump from which neither exhortation nor persuasion can lift them. The war, which destroyed so many sanctities, has destroyed also religious reverence. Youth sniffs contemptuously at anything which has about it the odor of sanctity. It is all intolerable humbug.

When the B'nai B'rith Hillel Foundation was established on the campus of the University of Illinois, this pessimistic spirit was perhaps a stronger obstacle in the way of success than any of the practical difficulties which a new institution must inevitably encounter. To the older, experienced religious workers it seemed

quixotic to establish on the campus, at a fairly big expense, an organization, purporting to attract the college Jew, to arouse in him a Jewish consciousness, by making a religious appeal to him. The goal was a worthy one, a necessary one, but the tactics adopted seemed foolish.

Rabbi Benjamin Frankel, the young director who had the splendid vision to inaugurate the work, found this pessimistic spirit even in the community in which he prepared to do his work. He did not discount the difficulties. But spirit was fought with spirit. He felt confident that the whole tone adopted in relation to the modern college man was unjustified. We had talked ourselves into a mood and had to be talked out of it again.

He set to work to arouse a sense of Jewish loyalty in the students by bringing them into contact with Jewish values, or rather, by allowing them to bring themselves into contact with such values. Campus leaders were inter-

viewed and were invested with the responsibility of carrying on the work. Cultural programs were judiciously mixed with social gatherings; discussion groups were combined with dramatics and entertainments. Committees were set to work gathering statistics on the reaction of students to religious activity; other committees seriously tackled the problem of a student religious service which might prove more attractive than the regular routine of the Prayer Book. How quickly the sense of responsibility began to melt the frost of cynicism that lies on the average college freshman!

Soon it was possible to organize regular classes in Jewish history, in the Social Ideals of Judaism, in Jewish ethics and literature, and credit for them was secured in the University. The oldest fraternities and sororities, usually alien to cultural Jewish activities, began to thaw and yield. The B'nai B'rith Hillel Foundation not only began to arouse a feeling of Jewish pride in the very students who had failed to register as Jews, but it helped to break down the inevitable barrier that exists between organized and unorganized Jewish students, between those reared in reformed and those reared in orthodox homes. "Barb" and "frat" worked on the same committees, co-operated to make the same entertainments and meetings successful. The Cadillac, the Ford, the wheezing, whistling student contraption, and the humble pedestrian all pooled resources,—truly the collegiate millenium.

The enormous success with which the Foundation has met in every part of its varied activity need not be retailed again here.

I am chiefly concerned, as an outside observer, with the cultural program of the B'nai B'rith Hillel Foundation and its influence on the campus and after campus days. The principal fact that stands out seems to me to be this, that because of the Foundation, Illinois is more alive Jewishly than any campus in the country, and Wisconsin and Ohio, where B'nai B'rith Hillel Foundations



*Hillel Gives a Play*



*A Discussion Group of the B'nai B'rith Hillel Foundation*



have been established during the past year, are rapidly awakening the same enthusiastic response. They are revealing that the usual student cynicism is nothing but a collegiate pose, drilled into him by the modern fashion which calls for flippancy and irreverence from the student and stamps as high brow and foppish any enthusiasm for serious values. Graduates of ten years back will marvel at the change when they recall how difficult it was to interest more than a handful in the discussion of cultural Jewish problems.

The college campus, the grave of many Jewish loyalties, has been used as the very camping ground in the development of an intense Jewish consciousness. The hair of the dog that bit has been used to cure the bite, and to strengthen the whole body.

But the value of the Hillel experiment is not limited to the college campus. It furnishes another example of the immense importance of Jewish mass education in the development of a strong and militant group loyalty. It is plain that if there is to be a revival of Jewish religious life in America it must come through the union of cultural work with enthusiasm. Not just the bombastic recitals of Jewish achievement which are too often characteristic of Jewish meetings; or even maudlin stories of Jewish persecution intended to arouse pity and intensify Jewish solidarity. Jewish learning, attractively presented—even romanticized. Let the scholars worry about details and scientific accuracy; for the average layman we need a vivid, picturesque portrayal of incidents and events which arouse loyalty and pride.

Among our intellectuals there is a natural reluctance to adopt such a program. Perhaps they agree with Walt Whitman that to have great poets we must have great audiences and they realize that such a mass program is ultimately essential to gain a circle of readers for their own more scholarly activity. But the mass attack seems so superficial and futile. And slightly vulgar. It smacks, indeed, of war propaganda; and the ballyhooing done, during the war, revolts the rational, sensitive soul. But we need not be ashamed to use the instrument, provided that we do not misuse it. It is not undignified and it has been used for noble purposes at every step in history.

A skeptical observer might question the permanent value of superficially

studying our past. For the study by the average layman must necessarily be superficial. How permanent can be the influence of a three hour a week course in the Social Ideals of Judaism? Take even the twenty students who are regularly enrolled in the course at the B'nai B'rith Hillel Foundation. They receive enthusiastic instruction from Dr. Jung, well trained in his field of work. They prepare their assignments, perhaps they study earnestly and seriously. They learn of the relationship between Hellenic and Hebraic culture, of the contributions to ethics of Hillel, of the curious Jewish institutions of the Middle Ages, of the philosophic contributions of Maimonides and Spinoza. Great names and small pass into their consciousness. But how much do they remember when the course is over? How much of what they have learned will actively influence their lives later? Are we not speaking in big terms of little assignments?

The query is just. But the ordinary observer will be amazed to learn how deeply influential these apparently superficial studies are. They do not create Jewish scholars but they create Jews. Even assuming that the actual facts of the course of study are forgotten, assuming that Hellenism and Hillel and Maimonides and the host of smaller names and movements slide out of the memory after the semester examinations are concluded, just as the names and dates and facts in all university courses are usually forgotten by the average student. But the spirit remains. That rarely goes. One must remember that the student has been working in a Jewish classroom, in a Jewish environment for a year, frequently for a longer period. He has had many moments of Jewish enthusiasm. The influence of this contact, of searching into Jewish problems, handling Jewish subjects, is permanent. He carries it, consciously or unconsciously into his other classes, into his home, and ultimately, into his subsequent career.

Only the other day I had tangible proof of the enduring influence of the Hillel work. In my classes in European history at the University, I usually request the students to hand in term reports on the characters who have most interested them during the semester's work. One Jewish student wrote on Savonarola. Her report was a very careful, very mature piece of work. The personality of the great Italian reformer was cleverly worked into the background of the history of the period.

She explained the corruptness of Renaissance life, its irreligious spirit, and the sensation created by Savonarola when he descended from the North with his harsh Tuscan accent, and in fervent tones denounced the sins of the princes and the multitude and predicted immediate disaster. So far, the average term report of the serious, clever student. But what pleased me most was the comparison that suggested itself to her. She linked up her study with the story of the prophet, Amos, and the ancient Hebrew Commonwealth. She showed the exact parallel between the two communities, the parallel in personality and achievement, between the two great reformers.

Even in a course in European history, she thought in Jewish terms. The whole matter was the more significant in this particular case, because the girl came from a small town where her family comprised the only Jewish inhabitants, where she had never seen a Jewish ceremony or attended a Jewish service. Am I unduly enthusiastic when I suggest that the change wrought in this girl by the B'nai B'rith Hillel Foundation is worth all the funds expended during the year by the organization?

Who will deny the value of a large body of such lay leaders, sent back to their communities, admirably equipped, especially in spirit, for Jewish communal service. A great campus like Illinois, drawing hundreds of Jewish students from fifty cities in four nearby states, is a tremendous Jewish power plant. It makes its influence felt wherever there is a Temple, a Synagogue or a Jewish institution. Already the director of the foundation is in touch with the rabbis and religious workers of the communities from which the students hail. Upon graduation, a letter goes to the rabbi, describing the student's activities and requesting that the splendid equipment of the student be utilized. There is no energy lost. As the years go by this energy will be a tremendously valuable asset in creating a healthy, enthusiastic Jewish generation. Is there then anywhere a more promising institution than the Hillel for the development of the strong, rational Judaism of tomorrow?

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*"If I were not to care for myself (my soul), who would do so for me?  
If I care for myself alone, what can I affect? If not now, when then?"*

—Hillel.



# The Exodus From Moscow

## A Chapter Relating to Persecutions of the Jews in the Russia of Alexander III

By Boris D. Bogen

I N 1890 a terrible catastrophe befell the Jews of Moscow. The new governor general had ordered a clean sweep of all Jews illegally residing in Moscow. I remembered hearing rumors of some such action, but had discounted them as repetitions of the frequent scares that had been appearing in the Ghetto since the establishment of the Temporary Laws of 1885, which formally banished the Jews to the Pale. But this was no mere panic. Without further ado the police proceeded to check up on those entitled to remain. Tragedy gripped every house. The families of some of my pupils immediately sold all their belongings and left for their towns in the Pale. But the children in the Talmud Torah remained, for the parents of most of them had no possibility of gathering together sufficient means for the journey to the Pale. The Jews gathered in frightened groups in the streets and vestibules, scattering before the approach of a uniform. The stream of departing households seemed like part of a nightmare. We tried to convince ourselves that the execution of the order would not be actually as strict and complete as we feared. Many families made no move to go, hoping that the order might be revoked, or that some further exceptions might be made of categories that could remain. The helplessness of the people was heart-rending. As the end of the period allowed for leaving drew near, terror seized hundreds of families, and they left their homes and threw themselves upon the mercy of those Jews who had the right to remain in Moscow.

Our little circle became transformed into a unit for the relief of the fugitives. We offered ourselves to the committee that had been established to help in the emergency and were accepted. The committee had organized its work on a more or less systematic basis. There was a special relief department, to collect funds and provide transportation, food and clothing to the many poverty-stricken families that had to leave. Then they had a legal department, to give advice and inquire into the rights of many Jews who had some shadow of a claim to residence, and to provide legal aid for Jews who were arrested in the course of the

police raids in the Jewish district. We selected as our especial task the problem of finding shelter for those who could not leave within the prescribed time, and of helping these refugees to evade arrest.

We developed a special technique for this and, with a weary fugitive at his side, each of us would cover a regular route. First, we would walk the boulevards, seldom daring to rest upon the benches, lest we might attract unwelcome attention. Then, when our ward could no longer stand, we would go the rounds of the tea houses, never staying in one long enough to attract special notice; when the tea rooms closed for the night we would wend our way to the restricted district, where the houses of prostitution welcomed anyone, even though he had no right to be in Moscow. The inmates of these houses came to recognize our purpose in bringing those tired, terrified Jews.

I remember one old gentleman who had come to the headquarters of the committee on the verge of collapse from utter weariness. He had lived in Moscow for years, had established a good business and was highly respected in the Jewish community. When the expulsion order was issued, he had immediately sent his family out of Moscow, remaining alone in the hope that his special appeal for leniency might be successful. He had that day received notice that he must leave immediately, had finished winding up his business affairs, and had arranged to go out by the night train. He had missed the train and here he was, without shelter for the night. He turned to his friends;



*Before the Approach of a Uniform*

they dared not take him in. He had money, but no hotel would admit him. The best we could do for him was to guide him to one of those houses of ill fame where, helpless from exhaustion, terror, and despair, the poor creature fell to the floor. The women surrounded him. One brought some pillows and placed them beneath his disheveled white head. Another hurried to bring cold water for him. The picture of that venerable old Jew, lying stricken, with those women of the street ministering to him, cannot easily be forgotten.

Our committee had been hard put to find some place to shelter the families who could not immediately start on their journey and yet could no longer remain in Moscow. Professor Tichomiroff came to our rescue by offering part of his own home, his palatial residence was not likely to be raided, and we were thus enabled to provide safe shelter for hundreds of Jews in turn. But this could not take care of the families, and we scoured the city for some secluded spot in which to keep them.



By sheer good fortune we discovered that a neighborhood called Marianna Roscha, just outside of the city of Moscow and not under its jurisdiction, was blessed with an official who was not immune to the suggestion of a bribe. We immediately began to send our refugee families there; they soon occupied every available room, shack and even yards. The breadwinners would come into Moscow by day and return to their hiding place by night. We had no sooner gotten these people settled, however, than the bought official was transferred to another post and his successor immediately ordered his police to drive all refugees from the town.

The committee assigned to another worker and myself the delicate task of interviewing this official. We visited him at his home. We painted a pathetic picture of the plight of the refugees, and pleaded for mercy. The official could not see his way clear to modify his order. We mildly suggested that it would be made worth his while. He flew into a rage. He berated us soundly for the mere suggestion. He was astounded and disgusted, he said, to find men of education, students, lowering themselves to the degradation of offering a bribe to a government servant. He really ought to report us to the authorities and let the law take its course, but he would spare us this time. With this magnanimous gesture he dismissed us, and we left his presence sick at heart.

A door off the hall stood open to disclose a pleasant sitting room and we caught a glimpse of a young woman within; she was a Jewess, that was clear, and we surmised that she must be the mistress of the official. So we established a watch over the house and on the third day we managed to get to her and pour out our story. She was deeply moved and promised us that she would use her influence to divert her master from his purpose.

She did not overrate her power. The official became surprisingly indifferent to the presence of our Jews. The police lost all interest in the hunt. The story leaked out, and the young woman became known as the Moscow Judith.

When this official was removed from his post shortly thereafter, he must have resented the intervention of his Jewish mistress. At any rate, I met her shortly thereafter at the railroad station in Smolensk. She told me she was about to try her fortune in Argentine. I muttered some phrases of regret that our appeal to her had brought trouble to her. She stopped me midway. Her one happiness, she

said, was that her own dishonor had been the means of saving those unfortunate Jewish families from suffering.

Meanwhile the police searches in Moscow itself became more frequent and persistent. They broke into our school one morning, demanded documents of all present, and arrested several of the teachers who had registered as artisans. They then turned their attention to the illegal existence of the school, confiscated our equipment, books, and records, and bore away in triumph a list of those who had been assisting us in our educational experiment. Only the fact that Professor Tichomiroff figured so prominently in the enterprise saved us all from dire consequences.

The death of the leader of the committee which had carried on the relief work for the refugees was a severe blow. A noted lawyer, he had stood aloof from Jewish interests until the extreme cruelty of the expulsion order had roused him to service. He had plunged heart and soul into the work of helping the victims of the edict, toiling night and day until exposure and exhaustion brought him to the illness that ended his life.

All the Jews of Moscow mourned his death and thousands walked in the wake of his coffin as it was borne to the cemetery. But when the rabbi asked the children of this martyr to come for the final Orthodox rites of mourning, they refused to come, for they were no longer Jews. On his deathbed their father had called for a priest and had accepted conversion. He died hoping that by this act he had saved his children from the miseries and tortures that were visited upon the Jews. No sufferings of the expulsion, none of the tragedies that had been enacted in those dark months brought such complete despair as did this to us who had based our very reason for existence upon the hope of reaching some solution of the problem of the Jews.

I was glad to get away from Moscow, now the scene of such bitter memories and such utter hopelessness, and to accept a position as tutor in the country home of a nobleman's family. Upon my arrival at the imposing estate of my employer, I was delighted and surprised at the lack of any evidence of feeling against me on account of my Jewish origin.

By the end of a week I was heartily tired of the situation; I found myself passing from one embarrassment to another. I was expected to take up the study of the New Testament with my

pupils; I managed to postpone this. When the family started for church, graciously inquiring as to my own plans, I felt myself growing flushed and miserable as I stammered some lame excuse and escaped to my room. I thought things had come to the end of my endurance, when one day an itinerant photographer, a Jew, with an atrocious accent, happened to strike the place. The haughty condescension with which my employers regarded him and the cringing humility by which he attempted to ingratiate himself with them, left me trembling and sick at heart. I determined to subject myself to my employer's contempt rather than to my own. I bluntly announced that I was a Jew and therefore could not continue to tutor his children. I do not know whether it was because he appreciated my withdrawal under the circumstances, but in any event he expressed his regret that I found it necessary to leave and bade me a cordial farewell.

Lisa and I were now married. We set up housekeeping in a little room that became the center for the gatherings of our old circle. They would saunter in at any and all hours, usually armed with a bag of fruit or some cakes or even a loaf of bread as a contribution to the general entertainment, for we were all living more or less on the edge of things and our menus were consequently rather erratic; a little run of good fortune, some paying pupils or perhaps a pawnable gift from some friend of one of us, and we celebrated joyously, feasting on the best the restaurants could offer and arranging merry theatre parties and pleasant jaunts to the country. The very next day might find us intent upon discussion about our little table, cheerfully absorbing much tea, with only a fat black loaf of bread to fall back upon. We were rather crowded up there, even though the circle had dwindled to half its former strength, what with the loss of those who left with the expulsion and the departure of several of our lawyer members, the latter had established themselves in St. Petersburg in the hope of getting to know influential people who might prove a force toward improving the setting of the Jews. The recurrent police "control" of the residence situation was a continual reminder of the impossibility of pursuing a normal life. Our own right to live in Moscow was small consolation; we felt at one with the helpless, miserable Jews who were hunted and persecuted because they had left the Pale.



# A. Z. A.—Junior B'nai B'rith

By Hiram D. Frankel

IF YOU and I were sixteen and yearned for something that we just could not fathom for ourselves we should probably rush out and get it.

It might be a youthful desire for something different than we had in daily environment. It might be a call of youth for excitement. It might be a temptation for companionship that was not the best.

It would in all likelihood be a call of youth and health and just plain red blood, for something to dispel an impulsive longing to do something.

This is the yearning of all adolescent youth, and happy is the Jewish lad for whom there is a strong guiding hand to lead him into Jewish environment and the companionship of youths of his own age and of his faith, with similar yearnings, similar mental attitudes and similar ideals.

This is what Aleph Zadek Aleph does for your boy and mine. It is the strong guiding hand for adolescence. It is a child of B'nai B'rith, and is officially recognized as the junior B'nai B'rith, having been founded in 1924 in District Grand Lodge No. 6 by Brother Sam Beber and associates of Omaha, Neb.

It was designed to take the place of the fraternity life which every Jewish boy craves but which in many cases is denied him. It brings the college boy and the boy denied college life into contact on an equal footing.

It takes them away from the temptations of the average boy and gives them a cultural, clean, healthy, natural environment.

It gives to every boy a chance to express himself. If he be athletic, there is basket ball, the indoor or regular baseball team, the volley ball league, the football field.

If he be inclined to be a chess or checker player, there are the quiet hours with clean youths of his own age. He may represent his frat in chess or checker contests against other organizations and perhaps land in a final tournament.

If he be inclined to oratory, there are the annual tryouts, locally, for the declamatory contests and the debating teams for sectional prizes and a final national contest.

And in all this he is in an atmosphere that teaches him to be a gentleman, a good sportsman and a good American.



*Degree Team A. Z. A. Chapter 10, St. Paul, Minn.*

He is charmed by the beautiful ritualistic work and its symbolism that set before his eyes the ideals of cleanly living, of righteous relations with his fellowmen and of his mission as one of God's priesthood.

A. Z. A. confirms him as a conscious Jew with a part in the work of the Jewish community, by which he may prepare himself to enter B'nai B'rith at the age of 21.

It is the training ground for Jewish leadership.

In the social environment of A. Z. A. the boy does not mingle with street by-product of the femininity of a city or a town. Here he meets the Jewish girls of his own set, his own congregation, his own sisters, cousins, friends, school mates and the visitors to Jewish homes of his city or town. Here he makes friendships with girls and boys that are wholesome and life lasting.

If we want our Jewish boys to grow up in the atmosphere of Jewish life, we must give them amusements where they can meet the finest Jewish girls.

What I am trying to say is that if we want our boys to grow up to be fine, outstanding Jews, the founders of the future Jewish homes, the civic and communal leaders who will succeed us, the men who will become the leaders of the B'nai B'rith grand lodges of a dozen years hence, then we want our youth of today to have the Aleph Zadek Aleph training and background. We want them to learn the art of being a Jew through Jewish environment, surcharged with the Jewish spirituality and brought home to the youth through play, self-expression and wholesome atmosphere.

## *YOUR Boy and My Boy Are Jewish Boys.*

And we want them to continue to be *Jewish Boys* and we yearn in our hearts to make them the *Jewish fathers* of the future.

If I were a Jewish father, and I am, four times over, I would want my boys, during those years of character moulding, those marvelous "16 to 21 years," to be in the cleanly, wholesome cultural environment of the A. Z. A. And if I were "just sixteen" I would thank my lucky stars that there was an A. Z. A. which I could join, and every night when I said my prayers, I should include a little "BO-RUCH" to my God that he created a fraternity that would give me what in my dreams I felt I needed, a guide and a leader that aided my parents in pointing out the pathway of the sweetest years of life, and at the end of the path, that put me on the broad highway of usefulness to my fellowmen.

Though A. Z. A. is only two years old, it already has twenty chapters in various cities of the United States.

"A" stands for Aleph, the beginning of all things.

"Z" is for Zedaka which is Charity and Responsibility to mankind.

The final "A" is for Achdus which is Unity binding together the Sons of Israel as brethren.

These ideals are elaborated in the following seven principles and virtues: Judaism, Patriotism, Filial Love, Charity, Purity of Body, Mind and Soul, Loftiest Conduct and Fraternity.

Lodges interested in organizing A. Z. A. chapters should communicate with Sam Beber, president, address Omaha, Neb.



# Saving Time

## *for American Housewives*



### *Thor Cylinder Washer*

With a Thor Cylinder Washer the average family laundry is finished and on the lines to dry in two easy hours. The cost of operation averages 5c a week.

In the Thor are over 100 patented features. The Luminoid cylinder never need be lifted out. It can be rinsed immaculately clean in 30 seconds. Another exclusive, sanitary feature is the dirt trap. As dirt is flushed out of fabrics it settles through the cylinder perforations into the dirt trap below and does not again come in contact with the clothes.

Eighteen years have proven that the Thor Cylinder washing method is the best for (1) Thorough cleansing; (2) No wear on even most delicate fabrics; (3) Long, trouble-free service.

Thor washers are uniform in quality, but range in price to satisfy all types of homes.

**T**HE thousands of Thor dealers in all parts of the country can look back over the last 18 years with pride.

Over a million wives and mothers thank them for having helped to make their homes easier, happier ones—for having removed their hardest drudgery.

They have been "allies of civilization." And Thor quality has backed them up!

Thor is the oldest name known among electric washers and ironers. More Thor Cylinder Washers are in use than any other. Many of the Thors they sold eighteen years ago are still serving faithfully every week.

Eighteen years of satisfactory service have built a great reputation for Thor dealers. In these years, satisfied customers have come back to them again and again for other merchandise—Thor Ironers, Thor Vacuum Cleaners, and for other items—because they have learned to have confidence in what Thor dealers recommend.

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No special wiring is needed! Just connect it to any electric wall or baseboard outlet to operate the electric motor and to provide clean, convenient electric heat. It is as economical as a hand iron. (May be had for gas heat if preferred.)

When through ironing fold it up to about the size of a kitchen chair and roll it into a closet or corner. It is more convenient to take out and use, when desired than an ironing board and hand iron.

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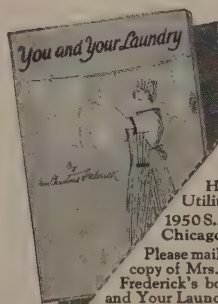
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# Regardless of Creed or Color

## An Experience of a Jewish Student

By Leonard Cohen

I WAS slightly idealistic when I was a freshman in college. Books had submerged me so far that I could not judge human beings and their failings. Everything that spelled good was good.

And so my friends were not very surprised when I told them that I had accepted the invitation of the Zetas. "That's just the sort of organization that he would join," they said of me.

\* \* \*

THE Zetas had a queer sort of reputation on the campus. They took foreign students as well as Americans, and according to their constitution they paid no attention to race, color, or creed. Chinese and Japanese, yellow and white, Christian and infidel mixed as brothers at the table and in the dormitory. About half of the members were American, and these, with a few of the foreigners kept alive the social and athletic standing of the house. Such a "bunch of foreigners" was beyond the comprehension of most of the students. A fraternity, in the accepted sense, was a place where a few dozen socially fit young men of the same pattern dwelt together, bound by certain ritual and brotherly signs. If it were a Christian fraternity it took Christians and none other, and if it were Jewish it was similarly restricted. But the Zetas were neither here nor there.

\* \* \*

WHEN I received the Zeta bid, I was not very much surprised for I had been waiting for it. One of my friends, a Filipino, had told me that my name had been put up, that there had been some discussion because I was Jewish, but that I had passed nevertheless. In due time I was established in the house and was initiated into the order. The experiences were delightful, the tales of foreign lands enchanting, and the fellowship all that my freshman dreams might expect. Though I knew that there was a slight objection to me because of my religion before I became a member, it never manifested itself. Some of the members confessed that they had objections against "noisy, foreign Jews" but that was all.

There were no negro members. While I was still a neophyte one of the faculty brothers had delivered a little talk to the group and had pointed out that, while our constitution and ritual per-



mitted it, there had never been any negro members and that for the well being of the fraternity it had become an unwritten law that none should be admitted. What would the other fraternities think! Other difficulties arose. The Hindu students on the campus would not join because there were British members; and the Interfraternity Council would not admit us because of our variegated membership.

But in the house we got along pleasantly. True there were small groups, and the studious kept away from the flippant who were wont to spend the study hours in one of the rooms or before the fireplace, telling stories, or arguing religion, morality, or football after the fashion of most fireside sessions. I left my books for these sessions and spent many hours with the fireside philosophers. We respected each other's beliefs but without exception held to our own. Such was the net substance of the discussions.

\* \* \*

THE next fall I came back early and helped with the Herculean task of selecting the new members from the incoming flood. I brought none around myself but I talked sincerely to those who had been brought by the others. There were two in the new group who were admitted without much quibbling; they were cousins of Lewis Wolff, whose name loomed large on the records of the fraternity. Some ten years back he had been president, he had contributed generously to the new house, and his name was sufficient endorsement for anyone; and when the names

Edward and James Wolff were proposed, someone moved immediate acceptance.

The brothers interested me slightly. I knew that some remote ancestor had been Jewish, but they and their parents were distinctly atheists. Products of the Nihilist movement in Russia, they were deeply interested in salvation in a political and social way rather than in a religious manner. The boys bore few of the traditional Semitic casts; Jim was dark complexioned and had been born in the Bronx, Eddie had not even these marks. Both were athletically inclined while I was not, and aside from the fireside sessions we were never together. I became interested in various campus activities and these together with some work I was doing for a Jewish student organization took all of the time that was not spent in the classrooms. The time I spent before the fireplace became less and soon I was missing the regular Monday evening house meetings. The members knew that I was doing a bit of this "campus work" and since it was necessary that the name of the Zetas be held before the campus eye by someone's work, I was exempted from the usual fine that accompanied absence from meetings.

\* \* \*

ONCE I attended. Someone had told me that a Jewish student had been proposed for membership by one of the Chinese and it was more than likely that he would be defeated when the vote came. I went; the name was read, the vote taken, and as predicted, there were three times the necessary three



blackballs. This was nothing exceptional; other men had been blackballed before and by as large a vote. But I sensed something wrong. The man who was blackballed I knew slightly. He was not the type who makes enemies rapidly or easily; there was no apparent reason for the nine blackballs. The Wolff brothers had not yet been initiated and did not know what was happening in the house meetings so that I could not quiz them. But one of the other members privately confided to me that some of the American members had decided that "three Jews in the house were plenty," and regardless of the qualifications of the man proposed, had decided to blackball him.

The knowledge staggered me for a while. I had not yet recovered from my freshman idealism, and my faith in the fraternity had lessened any possible resistance to such a blow. I could do nothing and did it. I apologized to myself that this would be the best way out of a bad situation and that the trouble, if there were any, would blow away in a short time. But I began to wonder about the ideals of Zeta that had been so important when I was a pledge. So the matter dropped.

\* \* \*

I DID wonder for a while that the rest classified the Wolffs as Jewish; I would never have done such a thing. To me they were what they named themselves and not what the world named them.

If they, or their parents, had chosen to cast off the yoke of Judaism, it was their affair and not anyone else's. That they had deliberately disavowed their Jewishness was only too evident. They avoided Jewish relationships, knew nothing of Jewish history and traditions, and never at any time gave any indications of their Jewish ancestry. Yet to the brothers they were Jews. Evidently this was the popular conception of a Jew; it was only the "religious" type that was out of the ordinary.

\* \* \*

SPRING came, and with it the initiation of pledges, including Eddie and Jimmie. I smiled when they ever so proudly shook hands with us as fraters in the great order of Zeta. "Confident young cubs," I thought, "you haven't been bitten yet."

Along with the initiation came a change of officers. The new president was an American who meant well but lacked the necessary tact. He had known of the incident of the blackballing and had resented it as being contrary to the principles of the organiza-

tion. Now that he was president he called a special meeting of the membership committee, where all names must be presented, offered the same name again, and forced its passage through the committee. This soon stirred up talk and resulted in a breach between the faction backing the president and that opposing the prospect.

We learned of the break and the cause for it, individually, from some of the non-combatants. Eddie and Jim were quite as amazed as I had been when I had witnessed the original blackballing, but the intervening period had given me time for speculation and conversation. I had frankly and openly talked to some of the brothers whom I knew to be among the blackballers.

Summed up, they said that to the three Jews in the house now they had no objections, but adding another would make too large a proportion and that in turn would make the campus wonder whether the house had become entirely Jewish; that the campus was already casting remarks about the number of Jews in the house; and lastly, that while there was no objection to quiet, well-mannered Jews there was always the possibility and danger of getting the noisy, rude type that were popularly designated as "foreign Jews."

\* \* \*

EDDIE and Jim came to me soon after the talk became open. They could not understand it; why should there be this trouble? Eddie, the younger and more sensitive of the two, felt very much hurt; Jim had been out longer and was more innured. I told them that there was no desire to be rid of us individually but that as Jews we were classed together. I confessed that so far as I was concerned the two of them were not Jews but that if the rest insisted on classing them as such, they would probably have to accept the grouping. "But that's what we mean to do. We're Jews and we're going to act as Jews," they said.

"If we act as Jews here it will mean resigning from the fraternity," I countered. Never did I think that they would give up the cherished companionships that they had formed, the only ones that they had made on the campus. I pleaded an appointment and left them to think the matter over. Before dinner I came home and found them waiting; they had made up their minds and were ready to hand in their resignations if I would go with them.

And so, at the next meeting I, as the older of the three, presented the case for the first time before a formal meeting, and handed our signed resignations

to the president. There was a period of surprised silence and then the storm raged. Avowals and disavowals, accusations and denials, truths and falsehoods, flowed everywhere. None of the explanations that had been offered to me privately were mentioned here. Now the same people said that they had blackballed the man because they did not approve of him personally. Why had there been a concerted move towards eliminating the man? Because they had discussed the man together and had decided that he would not do. But members were not supposed to discuss prospects except in house meetings. This was an exception. Each of us said a few words of farewell and concluded that it would be useless to argue any further; we were done with Zeta.

\* \* \*

I SAW very little of the Wolffs after the parting. For the few months remaining in the school year they found rooms for themselves in a lodging house quite a distance from the campus while I found a single room where I kept my books and slept. Our interests diverged at every point except our common racial descent. In religious affairs they had no interest and I had no desire to force anything upon them.

Only once did I make any attempt. The following year I was initiated into a Jewish fraternity and I invited the two brothers to dinner. They came, but when I broached the subject of membership to them they flatly refused. "We would be out of place," they said.

\* \* \*

## Good Will on the Campus

THE B'nai B'rith Hillel Foundation is represented on a good-will committee organized at Ohio State University, Geoffrey Levy being chairman of the students' committee. The purpose is to establish good will on the campus.

Addressing the students editorially in the Hillel Scroll, Rabbi Lee J. Levinger says:

"Good will has not penetrated as far as ill will did before it. It is still the possession of a very few, while ill will and suspicion are entertained by thousands.

"Ill will is the opposite of religion. Both Judaism and Christianity accept the great saying, 'Thou shalt love thy neighbor as thyself.' Nowadays both are beginning to include each other among the neighbors whom they know they ought to love.

"Good will is a new idea. If it flourishes among the university students today, it may pervade the nation tomorrow."



# Is Psychoanalysis a Jewish Movement?

By A. A. Roback

## On the Occasion of Sigmund Freud's Seventieth Anniversary

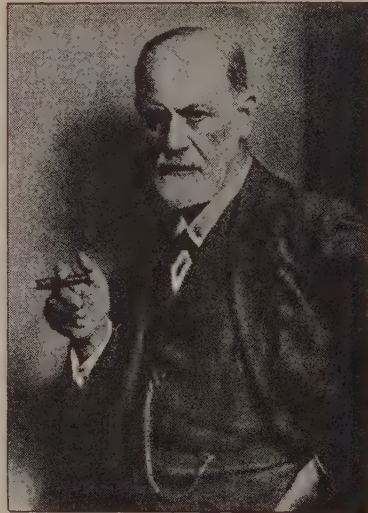
IF WE can afford to disregard the view of a scientific upstart on this question, it is not so easy for us to brush aside the remarkable concession by two of the most distinguished men in the psychological world: Carl G. Jung, who erstwhile was commander-in-chief of all the psychoanalytic forces, and William McDougall, the successor of William James and Hugo Munsterberg at Harvard. In the case of Jung who seems to be better satisfied with being a first Jung than a second Freud, we must remember the latter's utterance about the brilliant Swiss's race prejudice. Jung's concession strikes us like Esau's kiss, as interpreted by that prince of commentators Rashi, who seemed to be bothered by the massoretic dots above the Hebrew word "Va'yishokehu," and came to the conclusion that the dots were symbols of teeth marks.

Since McDougall is inclined to subscribe to Jung's disposition of his teacher's analytical system, we may profitably turn to McDougall's *Is America Safe for Democracy?* where we shall come across the following astounding passage, a passage which should act as a bombshell in the slumbering ranks of our "Mosaic" assimilationists. "One of Jung's arguments," declares McDougall in these Lowell lectures, "weighs with me a good deal in favor of his view. He points out that the famous theory of Freud, which he himself at one time accepted, is a theory of the development and working of the mind which was evolved by a Jew who has studied chiefly Jewish patients; and it seems to appeal very strongly to Jews; many, perhaps the majority, of those physicians who accept it as a new gospel, a new revelation, are Jews. It looks as though this theory, which to me and to most men of my sort seems so strange, bizarre and fantastic, may be approximately true of the Jewish race." (*Is America Safe for Democracy?* Page 127).

The Jews frequently have been charged with making a deliberate attempt to ascribe a racial characteristic to the achievements of their geniuses. But Jung's theory of archetypes which endows every individual with certain modes of thought and behavior

typifying in an unconscious manner the racial group to which the individual belongs surely justifies us in looking for the Jewish element in every noteworthy representative of the Jewish people; and the fact that the doctrine has found favor in McDougall's eyes only enhances its importance. It matters little that there is a disparaging note in the specific application of the hypothesis to Freud's teaching and indeed to the Jews in general.

Certainly the circumstance that Jung's Analytical Psychology, as he calls it, has found very few followers among the Jews (perhaps two or three young poets in New York have accepted the mystical exposition of Jung)



Dr. Sigmund Freud

would tend to corroborate his grievance. Just what divides Jung and Freud, I shall try to establish toward the end of this article. Meanwhile suffice it to say that the facts in the case are correct, viz., Jewish patients and Jewish practitioners play a predominant part in psychoanalysis. A mere cursory glance at the various psychoanalytic journals will be enough to convince us that the Jewish antecedents of the patient are regarded not only worthy of mention but of paramount importance in tracing the genesis of the disorder. Indeed I should venture to state that the particulars contained in the hundreds of psychoanalytic articles regarding Jewish idiosyncrasies and peculiarities are of inestimable value both as literature and psychology; and it would not be presumptuous to pre-

dict that these studies will be greatly prized by the future Jewish historian who will seek to reconstruct our age in the light of these intimate details. About one hundred pages in Frink's *Morbid Fears and Compulsions* are devoted to the analysis of a case, which though bringing no credit to the Jewish name, reads like a gripping novellette where Yiddish proverbs and phrases, Jewish superstitions and lore are introduced copiously by the heroine Stella, a lower East Side girl in New York.

One of the most sordid revelations in this connection is the unaccountable distress which these unfortunates betray at being born of Jewish parents. It has been a firm conviction of mine that the Teutonic (German and Austrian) Jews, with all their intellectual qualities, have a greater racial inferiority complex\* than the Jews of other countries, hence their senseless and fruitless conversions.

A confirmation of my estimate of the Teutonic Jews in this regard I found, much to my surprise, in Wittels' biography of Freud, where he tells of the young Sigmund going to England to visit his half-brother.

"In Austria," Wittels writes, "he had never been able to escape the sense of inferiority which early affected him, as it does all Jews in German-speaking lands, and especially those who move in intellectual circles. In England, Freud renewed acquaintance with members of his family who had escaped this danger." (*Sigmund Freud*, p. 21.)

Before this book of Wittels was accessible to me, I had assumed that Freud, because of his frequent allusions to the Jews in his writings, was free from this complex. But of course all countries possess their share of racially inferior Jews; and it may not be amiss, while on the subject, to set down as another thesis, which I should be willing to defend, that the racial inferiority complex is only a diversion from the feeling of personal inadequacy which the neurotic suffers from. Such a one will often complain that, were it not for his Jewish birth, he would have achieved

\*See my article: Have the Jews an Inferiority Complex? B'nai B'rith Magazine, Sept., 1925.

NOTE: In the previous article, a slip has crept in to the effect that Janet was Freud's teacher. Both, as a matter of fact, were students of Charcot.



wonders. Alas, he does not realize that were he a strong character or rather a well integrated personality, the circumstance of his birth would have derived its significance from his worth, and not *vice versa*.

#### *Nearly All Leaders of Movement Jews*

Certainly it cannot be represented as a fortuitous occurrence that all of Freud's most brilliant disciples who have made original contributions to psychoanalysis are Jews, with the exception of Jung. Among these stand out most conspicuously Alfred Adler and Wilhelm Stekel, both voluminous writers and acute observers of human nature, who together with Max Kahane and Rudolf Reitler formed the first circle which Freud had in 1903. Both have broken with their masters when their adventurous spirit in quest of further exploration could not bear to be restricted to the principles set down by the Satrap of the Movement. Adler who is more of a scientist than Stekel was able to gather around him a group of physicians and thus spread his well-known doctrine of organ inferiority, making it a fundamental of his system of Individual Psychology. The poetic Stekel who has not been able to found a school largely because he is an interpreter rather than an originator, is quite content to carry on his work single-handed through the medium of his dozen books, most of which have been translated into English. Stekel's chief disciple is Fritz Wittels, a brilliant Austro-Jewish writer.

In addition to these revolutionaries, we must not forget to enumerate those of Freud's disciples, who, while remaining loyal to his basic teaching, have given it considerable impetus by amplifying it in new directions. Again, we note that, with the exception of Jones in England, who is after all, less of an independent investigator than an able exponent and effective crusader, Freud's most capable followers who have remained loyal to his program are nearly all Jews—and even Jones has married a Jewess, the sister of the well-known psychoanalyst Hanns Sachs. In England Freud dominates the circles of medical psychology, and the *British Journal of Medical Psychology* reads as though it might have been conducted by Freud himself, but few of its contributors are orthodox Freudians.

In most other countries, the Jews are at the helm of affairs in psychoanalysis. In Germany, Karl Abraham, who died in January, when not quite fifty, was a veritable thinker who applied psycho-

analysis to mythology and wrote several incisive monographs. Abraham was President of the International Psychoanalytic Association at the time he died. Next to him in importance is Hanns Sachs, co-editor of *Imago*, psychoanalytic periodical of a cultural character. Simmel, who I fancy is a close relative of the late renowned Berlin philosopher, Georg Simmel, is also quite active in supporting the Austrian fortress.

Ferenczi, in Budapest, is a favorite with Freud who intrusted him with the editing of the chief psychoanalytic periodical and appointed him his representative in Hungary. Ferenczi is a former president of the International Psycho-analytic Association. In the United States, Brill became the chief expositor of psychoanalysis and was the first president of the American Psychoanalytic Association.

Freud's present lieutenant in Vienna is Otto Rank, co-editor of *Imago*, to whom he has delegated his powers of psychoanalyzing prominent pilgrims who wish to learn the technique, and in order to make it easier for American practitioners to become personally initiated into the Freudian rites, Rank visited this country last year when many physicians engaged his services for months. It remains to be seen whether he, too, will not follow the example of Freud's former satellites and branch out on a new line.

On the theoretical side, Herbert Silberer, who committed suicide after writing *Problems of Mysticism and Its Symbolism* (translated into English), a work of undeniable merit, broadened the psychoanalytic perspective; and Sadger, Federn, also Storfer and Reik are frequent contributors to the literature of the movement. Wittels, one of Austria's prominent *littérateurs*, even though he no longer belongs to the orthodox camp, has been identified with psychoanalysis for some time, and has recently written a biography of Freud (translated into English and French) which, strange to say, has received the thanks but not the approval of the biographee whose feelings were apparently not spared. In Russia, several of the leading psychoanalysts are Jews, such as Luria and Wulff, and in Poland Jekels has been prominently connected with the movement, while in Italy we find the psychiatrist, Levi-Bianchini sponsoring Freudianism.

#### *Psychoanalysis in Palestine*

The peculiar position of psychoanalysis in Palestine is worth describing in brief. In 1922, a small circle of

psychoanalytic devotees was formed through the offices of Dr. Eder of London, and included amongst its members Dr. Bergmann, Director of the Hebrew University Library and Dr. Aryeh Feigenbaum, head of the Eye Department of the Rothschild Hospital. Lectures were given by Dr. Dorian Feigenbaum on various topics dealing with Freudianism, but it was not long before the conservative element succeeded in inducing the Hospital Committee of the Mental Hospital of which Dr. Feigenbaum was medical superintendent to prohibit these lectures. The report in the *International Journal of Psychoanalysis* for 1924 (from which I glean my information) concludes with this significant statement: "A point to be specially noted is this, that in Palestine there are many positive difficulties for the psychoanalyst to contend against. On the other hand, in certain quarters (especially amongst the young immigrants) there is a tendency to introduce so-called psychoanalysis far too carelessly and in a 'fashionable' and vulgarized form. This quite obviously, is doing harm, and it is most necessary that psychoanalysts should interfere in the direction of correct exposition and above all in *checking* this injurious growth.

"Although psychoanalysis has made its first humble beginnings in Jerusalem . . . its outlook there for the future is still not very hopeful."

#### *Some Gentiles in Movement Too*

It must not be supposed that Freud has no ardent followers among non-Jews. In this country alone the late Stanley Hall, President of Clark University, the late Professor Putnam of the Harvard Medical School, and such noted neurologists as Jelliffe and White have identified themselves with the Freudian system; and what has struck me as particularly surprising was the admission, in response to my casual query, on the part of Dr. T. V. Moore, a Benedictine monk and Professor of Psychology at the Catholic University in Washington that in his capacity as director of the Clinic for Mental and Nervous Diseases, Providence Hospital, he makes use of much that is fundamental in Freud's psychology. It is curious, too, in this connection that the imprimatur of the Roman Catholic Church was officially given to Professor Moore's *Dynamic Psychology* which devotes several chapters to the exposition of Freud's, Jung's and Adler's theories.

(Continued on Page 201)



# The Jewishness of Jewish Fraternities

## An Inquiry Into the Character of Greek Letter Organizations



**W**HY are Jewish college fraternities Jewish?

Of course, their members are all Jews; but that fact in itself does not make Jewish fraternities Jewish.

An institution is Jewish only insofar as its purposes are Jewish. For example, we see no reason to call a golf club Jewish merely because its members are Jews.

The B'NAI B'RITH MAGAZINE made a survey to determine if Jewish college fraternities are in reality Jewish, if they are animated by Jewish purposes, or are merely clubs for the comradeship of Jewish young men who are not welcomed in non-Jewish fraternities.

The survey brought to light facts that must be surprising to those who have come to regard fraternities in general as delightful schoolboy social clubs. The Jewish college fraternity in its social aspects is much like the non-Jewish fraternities, and there their likeness ceases.

**T**HEY diverge from the common purposes of such fraternities to devote themselves to the service and ideals of their faith; to engage in philanthropic work, aiding orphan asylums and sanatoriums, providing medical service and instruction and participating in

every way in the altruistic enterprises of their communities.

In addition many of them are actively pledged to the furtherance of Judaism, and to the combating of religious prejudice and discrimination.

So it may be answered: Jewish college fraternities are Jewish to the degree that they devote themselves to these social and religious services.

\* \* \*

**T**HUS, the Zeta Beta Tau fraternity makes it known through this survey that it has two purposes—"sociable and social."

"The social mission of the Jewish fraternity is to bring to the universities the lessons of tolerance," writes Harold Riegelman, president of Zeta Beta Tau, 1925.

"It should be remembered that the college campus must be the bulwark of liberal thought and the front-line trench in the battle against bigotry. The freshman of today will direct tomorrow's thought. He brings to the campus all the prejudices of his local habitat. Whether or not he carries back those same prejudices, depends largely upon his experiences during his four college years.

"His contacts with Jewish students may create a lifetime attitude toward the Jewish people. This is the first fact impressed upon the Zeta Beta Tau novice. Its implications are clear. He must devote his free time to doing those things which will create contacts with his fellow-students. His part in those contacts must be a worthy one, by which he, as a Jew, may be well judged and his people safely appraised. His proper place is on the athletic field, there to demonstrate his capacity for sportmanship and courage; on the debating team, there to demonstrate his capacity for straight thinking and fair play; in the communal life of his college, there to demonstrate his capacity for bettering the moral and social tone of his surroundings. His portion is reserve in manner, and modesty in dress and conduct.

"The chapter house is thus not the circle which circumscribes his activities, but the point of inspiration and stimulus to become part and parcel of those things that are the bone and sinew of his environment. It is not a matter of wonder therefore that of the splendid roster of those Jewish stu-

dents who have attained Varsity honors, fully eighty per cent are members of Jewish fraternities.

"The social aspect of these institutions is one too little understood and too little patterned after by other types of Jewish organizations.

"Among the members of Zeta Beta Tau are:

Louis Marshal, Adolph Lewisohn, Nathan Strauss, Judge Benjamin Cardozo, Justice Irving Lehman, Sir Mortimer B. Davis, Charles Edwin Fox, Col. Fred Levy, Rabbi Abba Hillel Silver and Prof. Richard J. H. Gottheil. Its late Honorary President was Julius Kahn."

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**A** SIMILARLY fine expression of Jewish consciousness was found in the purposes of Pi Tau Pi which through its former National President, Edward Tonkon, presents a sketch of its principles, precepts and purposes in these words:

(1) To foster the formation of close friendship and good fellowship among our members.

(2) To promote and encourage Judaism.

(3) To advance Hebraic culture.

(4) To aid in the abolishment of prejudice against the Jew.

(5) To develop and elevate the mental and moral character of our brethren.

(6) To further activities social and philanthropic and thus alleviate the wants of the poor and needy.

\* \* \*

**I**N THE principles of all fraternities our investigator found one keynote: To make the Jewish name respected among their fellows.

A typical example of this was seen in the statement of principles of the Alpha Omega, a national organization composed exclusively of Jewish dental students.

"Our organization has for its aim," wrote Dr. S. H. Bowman, Supreme Scribe of this fraternity, "the elevation of the Jewish dental student to a position of respect and responsibility in his school and community, to give him the incentive to attain the highest scholastic standing and to imbue him with the ideals and ethics of his chosen profession."

\* \* \*

**J**EWISHNESS was found to be no less the character of the sororities than of the fraternities. Outstanding



among these is Alpha Epsilon Phi, the largest and the oldest—a child of B'nai B'rith, that came to life at Barnard College, Columbia University, in 1909.

"It is blessed," wrote one of its representatives, "with the same ambitious and protective urge that has stimulated the parent Jewish fraternity, the B'nai B'rith, namely, to contribute to Jewish life and culture in a tangible way, by aiding in the education and development of Jewish women who hope to play a respected part in the life of their college campus and later, in the communities in which they make their homes."

This idealism has been translated into social service, described thus:

"Already two dental clinics have been fully equipped by the New York chapters. The first of these is at the Federation Settlement of New York City. The second is a double dental clinic serving the needs of eight social organizations. It is running on full time with the paid services of two dentists. It takes care of an average of four hundred patients a month. It is displayed as a model dental clinic, and being the best example of its kind is being constantly visited by out-of-town physicians, dentists, and social workers.

"Of recent years this work has been taken up by chapters in several other cities. In September, 1917, was begun the annual custom of holding a charity ball, the benefits of which were contributed toward the Jewish War Relief. Since the war, this money has been assigned to various charity enterprises.

"Every chapter has taken part in some charity drive or relief work for the cause. One chapter has a fund from which a scholarship is given every year to some Jewish girl, regardless of her affiliations. Members of other chapters are also employed in teaching Sunday School, in doing social service work in all its branches, and taking an active part in the life of the Jewish community.

"This program of co-operation with Jewish community life is no longer peculiar to Alpha Epsilon Phi."

Another outstanding Jewish Sorority is Phi Sigma Sigma founded at Hunter College. With philanthropy as its basic aim this sorority has been active in various fields of Jewish social work. Beside extensive settlement work Phi Sigma Sigma has endowed a bed in a Jewish New York Hospital; established scholarships; and provided funds for several prizes.

## Is Psychoanalysis a Jewish Movement?

By A. A. Roback

(Continued from Page 199)

Freud has received more homage from his non-Jewish disciples than from his Jewish retinue. Thus while Adler is reported to have once exclaimed to the master, "Do you think it is much pleasure for me to stand all my life long in your shadow?" (Freud: Collected Papers, p. 338), the Swiss pastor, Pfister, who is the author of several works on psychoanalysis mentions Freud as "the great founder of psychoanalysis, whose name I can only utter with profound admiration and reverence" (*Psychoanalysis in the Service of Education*). Jones, too, exhibits a marked admiration for Freud in many of his articles which are for the most part erudite and lucid commentaries on the famous Viennese, showing perhaps a greater knowledge of all his turns and twists than is to be found in the writings of any other Freudian. It is true, however, that with very few exceptions, the most outstanding figures in psychoanalysis are Jews.

### *The Secret Divulged East and West*

Now the question arises why Freud attracts so many of his race to his doctrines, especially in view of the fact that Jung does not make any proselytes amongst the Jews; and here we come to the crux of the whole problem.

In the first place, it must be remembered that the issue between psychoanalysis on the one hand and the traditional forms of psychology and psychiatry on the other, is one between the *natural and cultural* trends in the interpretation and conception of life. In my paper on *The Psychology of Yiddish Proverbs*, I pointed out that the Greeks were always interested in the *logical*, matter of fact view of things. They were keen on definitions, laid the foundations of modern science and evolved a theory of knowledge. The Jews, on the other hand, were racially inclined to trace the *origin of their experiences* to analyze, introspect and discover the manner in which they were affected by them. The psychological element was strong in all Jewish philosophers, and remarkably so in Spinoza, in spite of his mathematical method which would convert emotions into lines and angles, as it were.

If there is any concept which characterizes the Jewish bent of mind it is

that of *Purpose*. The Jew from biblical times on, always asked himself, "*Why?*" "*Whither?*" This was the purport of the whole prophetic movement. The Greeks asked "*What?*" "*How?*" In this difference we have the *kernel of the two great world conceptions*.

The science of mind and the science of mental and nervous disorders were both reared on a naturalistic basis. Psychology under the influence of Wundt strove to become an exact science; it still is regarded as a natural science. It achieved a great triumph when it was recognized as an experimental discipline, and was given a place in the laboratory. Psychiatry, the science of mental and nervous diseases, deriving its material from both the mental and the medical sciences also set itself the task of approximating the physical sciences, where results are rigorously obtained through the operation of immutable laws. The mind had to be converted into nerve processes for this purpose; for mental facts like ideas or feelings come and go, are never permanent.

Then entered Freud and reversed the process. Laws operate to be sure, but not in that literal way we all thought. There are meanings to each mental fact, and rather than connect the experience with a nerve process about which we know next to nothing, try to discover the meaning of that experience in the light of antecedent experiences. Thus he has sought by analysis to disclose the world of purposes, which the physical sciences could never, from the very nature of the case, discern, any more than the color red can be distinguished in a totally dark room. Of course it would be absurd to ask for a purpose in the law of gravitation or to say that the stone falls to the ground, because it desires a resting place.

But a stone is a stone and a man is a man, with desires and wishes which, although they may be likened to magnetic or other physical forces, are vastly more complicated in their working, and that which seems, is not as it seems. The changes of a physical object can be *perceived and measured*; those of a human being must be *interpreted and understood* through a system of symbolism which is the microscope of the mind.

(To be continued)



# News in Views



Photo by Jewish Forward

*There is still a bit of joy left in Poland as is evident in the picture of the band that played at a wedding in the Galician portion of that unhappy country.*

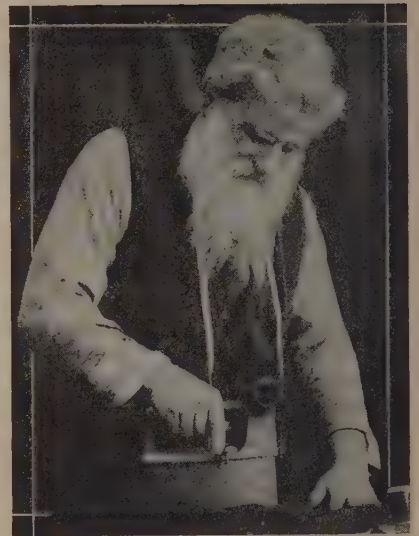


Photo by Jewish Forward

*Fisher Rudnitzky, tailor and scholar of Podbreze, Poland. Despite his 70 years he labors in his shop, but his thoughts are upon his beloved books.*



Photo by Underwood & Underwood

*This is a picture of the new Jewish Community Center in Washington, D. C., just completed through the efforts of a union of Jewish organizations, and dedicated February 21st.*



Photo by Underwood & Underwood

*The Scotch gentleman on the right is none other than Jascha Heifetz, the famous violinist. The costume was presented to him by his Scotch admirers.*





Photo by Underwood & Underwood

*Nathan Straus is keeping young on the golf course. He has just celebrated his 78th birthday.*

*Below: "The Finding of Moses," a copy of Brazza's famous statue. It has been placed in Forest Lawn Memorial Park, Los Angeles, California.*

Photo by Underwood & Underwood



*Boris Schatz is here seen amid a group of his pupils in the Bezalel School, Jerusalem. Mr. Schatz is at present in America with an exhibit.*



Photo by Underwood & Underwood

*A delegation of American Jewish Congress in Washington to urge reforms in present immigration laws. Seated, left to right: Adolph Stern, Rabbi Stephen Wise, Congressman Samuel Dickstein, Carl Sherman of New York. Standing: Bernard G. Richards and Congressman Nathan D. Perlman of New York.*

*Below: The soccer team of Hakoah, a Jewish athletic club of Austria that is coming to America to play American soccer teams.*





# The Printed Page

**Disraeli—Alien Patriot**, by E. T. Raymond, published by Doran, New York.

\* \* \*

DISRAELI was not an Englishman, but a Jew, a foreigner, "a friendly foreigner," as Raymond puts it, governing England, and "the one unquestionable genius of his age." He takes Disraeli's career apart and discovers that its main-spring was Jewish; his Jewishness colored his statesmanship.

\* \* \*

"HIS mind was that of an alien, and his heart was not that of an Englishman," Raymond writes. "He conquered England, he governed England, he even came to love England. But it was always as a foreigner that he saw England, and, though he was very willing to do England a service, he lacked the quality of the true patriot—he was not willing to sacrifice himself for England."

\* \* \*

THOSE Jews who are so sensitive to "rishus" will profess to find stealthy anti-Semitism lurking between the lines of the book. But others will find in it only a sincere effort to appraise a great and complex character, who was proudly Jewish, though a member of the established church of England.

\* \* \*

IN Disraeli's novel, *Coningsby*, the Jewish financier, Sidonia, is made to say:

"You never observe a great intellectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy which so alarms Western Europe is organized and principally carried on by Jews; that mighty revolution which is at this moment preparing in Germany, and which will be in fact a second and greater Reformation, and of which so little is yet known in England, is entirely developing under the auspices of Jews who almost monopolize the professional chairs of Germany . . . Favored by nature and by nature's God, we produced the lyre of David; we gave you Isaiah and Ezekiel . . . What are all the schoolmen, Aquinas himself, to Maimonides? And as for modern philosophy, all spring from Spinoza . . . The three great creative minds to whose exquisite inventions all nations at this moment yield, Rossini, Meyerbeer, Mendelssohn are

of the Hebrew race; and little do your men of fashion, your muscadins of Paris and your dandies of London, as they thrill with rapture at the notes of a Pasta or a Grisi, little do they suspect that they are offering their homage to the 'sweet singers of Israel.'"

\* \* \*

THIS was the pride of Disraeli the Jew speaking. Raymond says this "pride in Judaism was racial" and his "belief in Christianity was political. In fact, of course, he was a skeptic . . . he honored the prophets and apostles chiefly as great Jews and regarded religion as the chief of those 'ideas' that keep society together."

\* \* \*

A VISIT to Jerusalem touched the deepest chords of Disraeli's Jewishness, Raymond tells us. He expressed his emotions of that occasion in his novel "Alroy."

"Standing on Mt. Olives," Raymond writes of Disraeli, "or entering the Gate of Zion, the youthful cynic . . . ceased momentarily to think of his career in British politics. . . In his glorification of the lost splendors of Jewry there is no trace of the aloof irony with which he surveys the tale of European progress. . . . It is the emotion of the Wandering Jew who yearns to wander no longer and wants to have a land as well as a race."

\* \* \*

OF Disraeli's nominal Christianity, Raymond says: "He may have reflected that for the Hebrew who wanted to gratify ambitions, either personal or unselfish, a few drops of baptismal water were no great price to pay." It was one of his favorite theses that, while the racial purity of the Jew was of the utmost moment, the theological tenets which he held were of quite minor importance.

"He seems, in fact, to have been rather more proud of the concealed and Christianized Jew than of those who clung to their faith. His full contempt it is true was reserved for the Jew who affected to despise Jews; but he was as innocent of theological narrowness as he was racially exclusive."

"His explanation of Christianity," says Dr. Brandes, 'changed it into Judaism.'"

**Religion of the People of Israel**, by R. Kittel. Translated from German by R. C. Micklem. (MacMillan Co., Publishers, New York City, N. Y.)

SINCE the birth of modern "higher criticism," ceaseless efforts have been made to prove that the old Hebrews had borrowed their religious customs and concepts from the nations around them. Thus Franz Delitch in his "Babel und Bibel" endeavored to show that the Old Testament was not original, being merely a borrowing from Babylonia, and that therefore, even in their religion, the Jews had no originality. Delitch forgot to add that the Hebrews took lowly and crude customs, and with their genius, had transformed and elevated them to some of the sublimest concepts the world has ever known.

The present work is an effort to prove the Canaanitish influence upon the Jew, upon his leaders, literature and institutions. All these findings, however, take away not an iota from Israel's laurels.

**Introduction to the Talmud.** Third Reprint. M. Mielziner. (Bloch Publishing Co., New York.)

DESPITE all eddies and theological cross-currents of Jewish life, the Talmud will ever retain the keen interest of the Jew, secondary only to that given to the Bible, if only because the Talmud contains in it everything that the Jew thought and felt during 800 years of his existence. Prof. Mielziner, was the first to give a systematic introduction to the "sea" of the Talmud, in the English language. Till this day there is nothing in collected form in English, to compare with the material contained in this book.

This is the third reprint of the book since it was first published in 1894, proving that even so technical a book as this is capable of popularity. Conditions in American Jewry in 1926 are vastly different from what they were in 1894. There are today four or five Rabbinical Seminaries, and several more schools of Jewish studies of collegiate rank; there is today a Jewish population of almost four millions, and there is a need and demand for this book. Additional notes have been appended by Dr. Joshua Bloch and by Dr. Louis Finkelstein, of the Jewish Theological Seminary.

PHILIP A. LANGH.



# In the Public Eye



*Joseph Barondess*

NEW YORK Jewry is celebrating the 40th anniversary of Joseph Barondess' social service activities in the metropolis. There was a banquet in his honor on March 1.

By vocation he is now an insurance man and real estate dealer, by avocation he is the tireless communal leader.



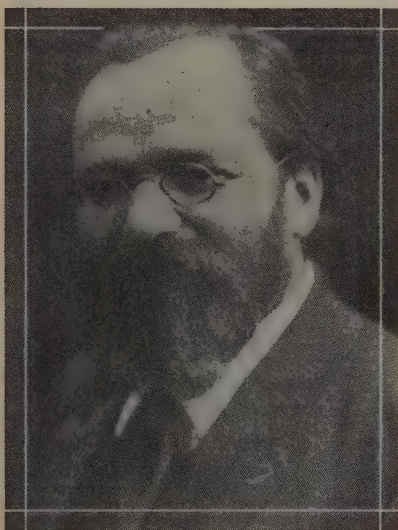
*Mrs. Bialik*

CHAIM NACHMAN BIALIK, the great Hebrew poet, at present visiting America, is accompanied by his wife who has been the inspiration for the literary work that has made Bialik known as the greatest Hebrew poet since the Psalmists.

BORIS SCHATZ is in America with an exhibition of the art of the new Palestine.

Paintings, wood carvings, silver ornaments and other Palestine art and specimens of the work of the Bezalel School in Jerusalem are being shown at the exhibit now on display in Grand Central Palace, New York.

Among the patrons are Nathan Straus, honorary chairman, Irving Lehman, Mrs. Randolph Guggenheim, Miss Alice Lewisohn, Dr. Stephen S.



*Boris Schatz*

Wise, Dr. Moses Einhorn and Louis Untermeyer.

Schatz may be called the father of this art which he cultivates in the renowned Bezalel School.

Schatz was born in Kovno, Russia, 60 years ago, and studied sculpture in Wilna, Warsaw and Paris. He is not merely a sculptor who is a Jew; he is a Jewish sculptor. His work is Jewish.

Famous among his sculptures are "The Rabbi Blessing a Child," "The Prayer of Habbalah," "Saturday Evening," "The Schadchan." He has also found inspiration for his work in the history of the Jew and his masterpiece is a representation of "Mattathias Macabbee."

For many years he lived in Sofia, Bulgaria until he settled in Palestine—long before Palestine became known as the "homeland." As a Bulgarian he exhibited in the St. Louis exposition in 1904, and, indeed, his work was the only art accredited to Bulgaria in that exposition.



*Joseph Jastrow*

DR. JOSEPH JASTROW, the great son of a great rabbi, Marcus Jastrow, is a distinguished American psychologist. When a youth of 25, he became professor of psychology at the University of Wisconsin, has been president of the American Psychological Association, has been a prolific contributor to magazines, scientific journals and encyclopedias.



*George Jessel*

GEORGE JESSEL, once comedian and singer, is now the star of a dramatic production, "The Jazz Singer," a Broadway sensation. "The Jazz Singer" is Jewish in background and structure.



# A History of Yiddish Literature

*How a Jargon, At First Despised, Became the Language of Great Writers Who Wished to Make Themselves Understood by the People*

By Sarah Goldberg

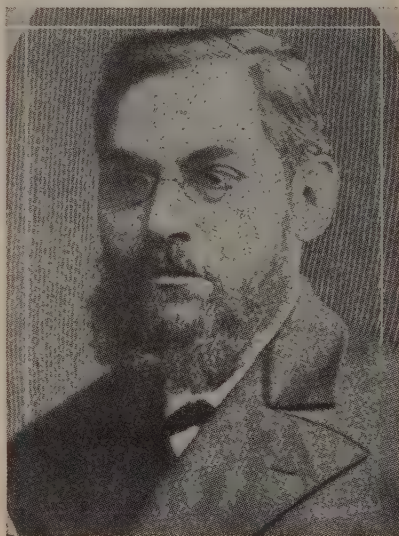
IT was a resentful and unwilling Haskalah which gave birth to Yiddish literature. The proud, polished, and cultured mother looked with disdain upon her puny and gawky offspring. Still, she had given birth to it and was peculiarly dependent upon this defective child for her sustenance. The Haskalah movement had renounced and discarded Yiddish as a language. It even blamed the "barbaric jargon" for the cultural and intellectual poverty of the Slavic Jews. In such a semi-civilized, uncouth tongue a people could not think, speak, or write intelligently, it argued. However, the Haskalah soon found that in order to live and achieve its purpose, it not only had to adopt this despised language but even had to create a literature in it.

The humanistic and reform movement which Moses Mendelssohn and his epoch brought to German Jewry materialized a half century later, as the Haskalah movement, in Russia and Poland. Its aim and purpose was the enlightenment, modernization, and assimilation of the Slavic Jews. The Haskalah heralded a new, scintillating world to its wretched people. It proposed to bring light—light of the spirit and the mind—into the dark and dreary Ghettos.

The Haskalah held that, were the Ghetto Jews to assume the outward form of their more civilized and cultured neighbors, were they to discard their old fashioned, ungainly garb and change their uncouth, peculiar manners, they could hope for some sympathy and understanding from their government and from the people among whom they lived. The Ghetto Jews must assimilate themselves. They must adopt the more modern and cultured ways of living and thinking. Only after the Slavic Jews had become the intellectual and social equals of their Christian neighbors could they hope for enfranchisement and equal rights. The Jews must break the fetters of the Ghetto, the fetters of religious and intellectual decadence, of superstition, of narrowness, and of spiritual lethargy. They must begin

to live, dress, think, and act like the modern, liberal peoples of their time. This was the philosophy and aim of the Maskilim—the intellectual, ultra-modern, gifted leaders of the Haskalah movement.

One of the chief things the Ghetto was to abandon in this artificial process of evolution and modernization, was its language—Yiddish. The Maskilim hoped that ultimately Hebrew or Russian would be exchanged for the "semi-civilized jargon." They established modern schools and besought the younger generation to learn and adopt these perfected languages in which great literatures were written. The Maskilim, of course, wrote and



Judah Loeb Gordon

spoke Hebrew. They not only regenerated the old Hebrew literature, but also created a newer and more timely phase of it. They were most zealous in translating into Hebrew the classic world literatures and scientific and philosophic works of the new, advanced era in which they lived. And they ardently distributed them to all those of the Ghetto who showed some interest in or possible conversion to modernism.

But few in the Ghetto understood Hebrew. Nor was it possible for a

generation to reject its mother tongue and adopt a comparatively alien one in its place. This the Maskilim soon learned. They were hindered in their teaching and ineffective in their attempts. For in order to do this they had to speak to the Ghetto in its own language. Thus the Maskilim soon began to speak and write in the despised jargon with the futile hope that it was a mere transition and that in a short time, Hebrew would become the language of their brethren.

The very first original literary works in Yiddish were propaganda for the Haskalah movement. The authors of the first Yiddish poems, dramas, and novels seem not to have been inspired to write by any impassioned inner urge but rather by the unflinching desire to teach, lead, and inspire their people. There is, therefore, little of artistic or of literary value in this first phase of Yiddish literature. But as literary records of the conditions of life and philosophy of the Russian and Polish Jews in the last quarter of the nineteenth century, the work of these first Yiddish writers will always remain interesting and instructive.

Thus, the Maskilim who were also the cultured critics and writers of the Ghettos were the first to write in Yiddish. Such men as Isaac Beer Levinsohn, Dr. S. Ettinger, Israel Aksenfeld, Michael Gordon, Judah Loeb Gordon and others had originally written in Hebrew. In this language they created their best work. But their Yiddish writing lacked the spirit of the true creative artists, though marked by purity of diction, simplicity of style and great earnestness. Each writer or poet had some aim in writing; some evil or defect of the tragic, abnormal life to expose; some moral to teach; some ideal to inspire. And this they did by creating extreme types who lived either corrupted or ideal lives. Mainly, however, the Ghetto life and problems were described, attacked, and solved by these animated writers.

One of the most original and prolific writers of this first period of



Yiddish literature was Israel Aksenfeld. His drama, "The First Recruit," was the first play written in Yiddish and is representative of his work. This tragedy deals with the sad times of 1827 when an ukase drafting Jewish young men into the army was promulgated. To the ignorant masses it seemed as if the world had come to an end. They knew little of armies or of the way they were formed and to serve the Czar seemed to them not only a most horrible catastrophe but certain death. In "The First Recruit," Aksenfeld depicts the panic which the ukase caused in the Ghettos and the tragedy of the persons entangled by it.

There is great commotion and excitement in the little village of No Where. An officer has arrived demanding the one Jewish recruit the village must supply. After a noisy, garrulous meeting in the home of Solomon Rascal, the assembly of frightened men and women go to Aaron Wiseman, the honored merchant of the village and Aksenfeld's ideal type—a liberal, modern man of culture and understanding. Aaron Wiseman suggests that the village bully, Nachman the Big, be tricked into volunteering. Through this scheme the village would lose no one of worth and at the same time comply with the government's request.

It is known in the village that Nachman the Big loves the good and beautiful Fruhme, the daughter of the tax collector, Risches the Red. A schadchen is sent to him who, in the name of Fruhme's parents suggests the match to Nachman. He is also told that Fruhme wants him to prove his love for her by offering himself as a recruit. Overjoyed, Nachman obeys. As he is taken in chains through the village, Fruhme is informed of the ruse. But she really loved him and she dies of a broken heart. Her parents are overcome by this sudden, tragic death of their daughter, and thus the trick causes much suffering and unhappiness to the innocent people involved.

The last scene is quite dramatic and is indicative of the kind of Yiddish drama that was to be so popular later. On the stage, the actors shed tears, grieve and lament. And the sentimental, sympathetic audience cries and suffers with them. This was, and still seems to remain the conception of the Yiddish masses of true and great art. But Aksenfeld was a Maskil, one whose chief doctrine was moderation, so that this scene is much milder than

some of Goldfaden's and those of the later dramatists. The blind, old mother of Nachman the Big is led in by a little girl. In tears and loud lamentations, she curses the persons who were instrumental in sending her son to such a horrible death. As she nearly stumbles over the dead body of the beautiful young girl, she is softened and in a sing song, moaning voice she speaks to the corpse. Her son Nachman, was a harmless fellow who was really good at heart though somewhat rough, and he would have been a devoted and loving husband.

Aksenfeld's style is simple and precise. He is a master of dialect and uses no foreign words. There is much humor and satire in his writing. In each of his plays and novels, the Maskil Aksenfeld reveals and minutely describes some existing evil, some problem of the sad, narrow Ghetto life. In one play it is the pernicious power of the Rabbis over the ignorant, superstitious masses, in another Chassidism, or the bigoted religious and moral code of the people. At the



*Solomon Ettinger*

same time the artist and humanist, Aksenfeld, creates fine, educated men and women and places them in an ideal and free environment. He does this not only as an antidote to the wretched, sorrowful, and discouraging reality, but also as an ideal goal to be aspired for and reached by his brethren.

The work of another Maskil, Dr. Solomon Ettinger is more romantic and less original. His style as well as many of his themes were borrowed from Schiller and Lessing whom he greatly admired. There is, therefore, less of the oppressive realism and tragi-comedy of the Ghetto in his books. But in his best known novel, "Serkele," and his poems, dealing, as they did, with the life and conditions of the Ghetto Jew, lie his most original and best contributions to early Yiddish literature. In "Serkele" or "The False Anniversary," Ettinger creates two opposite groups of indi-

viduals. First the real men and women of the Ghetto, made somewhat villainous and debased and second the ideal men and women belonging to the younger, thoroughly modernized generation, who personify culture, refinement, and liberalism.

Serkele is a cruel, old, wicked woman whose only salient characteristic is her great love for her silly, half-educated daughter, Freude Altele. Serkele's niece, the kind, sweet, cultured Hinde lives with them. Hinde's father had intrusted to her care all of his jewels, and Serkele, determined to possess them, insists that he is dead and that she, therefore, must take charge of the jewels. She wants her daughter to marry Gavriel Handler, who passes as a rich speculator. In reality he is a thief who steals the jewels and disappears. Serkele accuses the young Maskil, Marcus Redlich, who is her daughter's tutor and Hinde's lover. As the lovers are taken in chains through the town, there arrives a stranger to whom Handler tries to sell the jewels. The stranger is Hinde's father, who recognizes his stolen property. The plot is discovered and all wrongs are righted. Handler is sent to prison. Hinde and her lover, Marcus, are happily married. Serkele is finally forgiven by her wronged brother, who gives his niece, Altele, a dowry and marries her off to an innkeeper.

In his poems and parables, Ettinger is at his best. In them we see Ettinger the artist and man of knowledge who feels the overwhelming sorrows and adversities of his people. By means of parables, he exposes and attacks the various shortcomings, defects, and vices of his people and their narrow, abnormal lives. In his poems he bewails the somber tragedy of the Ghetto and its inhabitants. But he was not unaware of the comedy of it all and in a lighter refrain, he writes:

**"Daiges Nach Dem Todt"**

Der karger Chaim liegt oto do.  
Kein Aremen flegt er geben a drier.  
Er hat noch daiges bis der itztiger  
Scho  
Was sein Maziewe hat gekost ihm  
zu teuer.

Stingy Chaim lies buried in this place.

He never gave a penny to a poor man.

He is worried even at the present hour because his tombstone has cost him too much.

The poet propagandists of this period were Michael Gordon and Judah



Loeb Gordon. Both had originally written in Hebrew in which their best and most spontaneous poems were composed. In Yiddish their poems were principally ideational. Their chief aims in writing in Yiddish were to teach their people to seek knowledge and to spread the Haskalah. Michael Gordon's philosophy is stated in his short poem:

True culture makes good and mild.  
False culture makes bad and wild.  
The truly cultured is a fine man.  
The falsely cultured is a charlatan.

Then he proceeded to explain in rhymes what constituted true culture, and its differentiation from false culture. The keynote to his battle-cry for advancement is expressed in his famed poem:

#### Arise My People

Arise my people, you have slept  
long enough;  
Arise and open your eyes.  
Why has such misfortune befallen  
you alone  
That you are asleep until the mid-  
day hour?  
The sun has now long been out  
upon the world.  
He has put all men upon their feet.  
But you alone lie crouching and  
bent,  
And keep your eyes tightly closed.

The great Hebrew poet Judah Loeb Gordon also wrote in Yiddish as propagandist and student rather than poet and artist. He pleaded for the assimilation and modernization of the Ghettos. But the riots, pogroms, and expulsions of the Jews in 1882, shook his faith in Russia as a benefactor of his brethren. He began to waver as to the value of assimilation as an irradiicator of the suffering and misery of the Jews. The poet began to sing to his humble, unhappy people not of assimilation and liberalism, but of hope, of consolation, and of love. Sadly and mournfully, he bewails the life and tragedy of his brethren. And out of love and pity, he cries:

Leben stendig in Daiges in Sorgen,  
Un leben nor mit Nissin von Wint.  
Un wissen Heint zu wel haben Mor-  
gen,  
A stückel Breit far Weib un Kind.  
Living always in worries and in  
apprehension,  
And living only with miracles of  
wind;  
Knowing not today if there will be  
tomorrow a piece of bread for  
wife and child.

Judah Loeb Gordon's classical contributions to Yiddish literature were a few poems of the same nature as the one quoted. Inspired by love and pity for his people, the great Hebrew poet wrote a few impassioned poems in Yiddish which will ever adorn our literature.

None of these writers and poets were of the masses and the literature they produced was not a folk literature. In spirit and feeling they did not belong to the Ghetto. They did not write of, or for the people but rather to them. Their self-imposed duty was to instruct through their writing rather than to entertain. Their works, with the exception of a few of Judah Loeb Gordon's poems were not created by an emotional or artistic urge but rather by intellectual, propagandist desires. And their books were therefore neither very popular nor effective.

The real, representative folk literature began with the writings of Isaac Meyer Dick and Abraham Goldfaden.



Isaac Meyer Dick

Dick is called the father of Yiddish romances and short stories. He prided himself in writing for the masses, particularly for women. And they wanted to be amused, to spend pleasant, forgetful hours in a world of make-believe. Dick set out to fill their wants. In the introduction to one of his books, he explains that he wrote for those of the "weaker spirit and mind." But he also had a moral and critical purpose in writing. He desired to teach those "of the weaker spirit and mind" as well as to entertain them. He intended to give them a general education and to inculcate in them a desire for knowledge and for the good and serious things of life.

Dick was a master in writing tales of adventure as well as fantastic romances. His best and most original stories, are, however, of a realistic nature and deal with the life, joys, and sorrows of the real people of the Ghetto. But as he mainly wrote for

women and as he avowedly believed that this half of the species homo sapiens "have no ear or feeling for ethical instruction," he determined to graciously supply their inordinate craving for miracles, adventures, love, and things neither here nor there. However, he coated each story with a little information about the great outside world, and some moral as well.

Dick wrote of angels and of devils who assisted or molested men and women, of fearless, handsome, young heroes and of heroines who were most beautiful and noble. Witches, ogres, fairies, and other inhabitants of the world of fancy are also to be found in his stories. He was fond of kings, princes, and queens whom he endowed with all possible good or bad qualities and placed them in a wondrous world of riches, pleasure, and adventure. Being a man of versatile knowledge and information and possessing neither an inventive nor an original mind, he borrowed freely from the literature of the various nations he was acquainted with. He translated much of Russian and German fiction into Yiddish but most often, he adopted plots and characters and altered them to suit his Ghetto readers. And always there was some moral to be learned and some knowledge to be obtained in these conglomerations of fact and fancy.

Dick was not a great or original writer and he did not produce any classic which would be interesting today or of cultural and spiritual value. But in his time, his books were very popular and did considerable good, for they stimulated the masses to read and find pleasure and gain in reading. Still, unwittingly his writing had a perverse effect upon the literature that was to follow. His books were so popular that he soon had many imitators who, not being as honest and serious-minded as he, wrote "dime novels" of the lowest order, which the masses in their great love of reading literally devoured. Thus they were taught to like this inferior literature. His diction, too, was most injurious to later writers and the reading public. Dick, who spoke and admired the German language, knew very little of the pure Yiddish dialect. He wrote a mixed and philologically destructive Yiddish jargon. His imitators adopted his language because it seemed to them to give cultural and intellectual weight to their writing. And for the same reason the masses soon incorporated



these words and expressions into their vocabulary.

The poet and founder of the Yiddish theater, Abraham Goldfaden, was another prolific writer of this period whose importance lies not so much in what he contributed to the classic Yiddish literature, but rather in his influence upon the immediately following literature and the school of writing he unconsciously created. In his youth, Goldfaden had been an enthusiastic Maskil and the philosophy of and attitude toward life and Jewish problems which Maskilim held, colored all his work. Even in a later period when he was writing theater ballads and street couplets, there was still a trace in him of the former Haskalah member. In his early days, Goldfaden composed several allegorical poems which have withstood the test of present day criticism and still remain beautiful and thoughtful poems.

In rhymed and rhythmic utterances for which the Jews have such great fondness, Goldfaden wrote about the history of his people. He was especially adept in allegorical writing. And combining these abilities with his ardent love for his brethren, he wrote three long poems that are still admired for their beauty and feeling. In the first of these, "The Aristocratic Bride," he tells about the Egyptian slave—Israel—who was betrothed to his aristocratic bride on Mount Sinai. God was the father who gave His daughter—The Law—to this Egyptian slave, and Moses was the *schadchen*. But Israel, during the later years of his married life, misused his opportunities while in the house of his Father-in-Law. He committed adultery with idolatry and God banished him from His home. But out of regard for his pious ancestry, God allowed Israel to take his wife along with him on his wanderings, and promised him that after ages of repentance, He would send Israel a Messiah who would bring him back to his former home.

In another long, allegorical poem called "The Little Trace of a Jew," Goldfaden portrays the virtues, vices, and suffering of his people. The last part of the poem is similar to Michael Gordon's "Arise My People." Goldfaden urges his brethren to become modernized and to assimilate, for thus they will not only be freed from their degrading and stifling social and economic conditions but will become enriched, spiritually and culturally. In this first period of his writing, he composed many poems on Biblical sub-

jects. The best of these are, "Fire-brand," in which he tells of the destruction of the Temple; "The Death of Rebecca," which gives the Talmudic version of the story; and "Cain," which deals with Cain's wanderings over the face of the earth after he had killed his brother, and of his futile search for death.

Later, Goldfaden deteriorated into a second rate, popular writer who used verse instead of prose for his creation of impossible plots and characters. After 1879 when, as founder of the Yiddish theatre, he began to write couplets and dramas in rhyme, his work became still worse. But he still played the part of the educator and put moral lessons in even his worst melodramatic plays and coarse ballads.

Of all the inferior, debased imitations of Dick, M. R. Schaikewitch whose nom de plume was Schomer was



Abraham Goldfaden

the most popular and successful. He wrote over one hundred novels some containing as many as a thousand pages. His works are to be discussed merely for the pernicious, baneful effect they had upon the large masses who consumed them, and the subsequent lowering of the standard of Yiddish literature of that period. Schomer was a clever student of the ignorant populace, and he gave them what they wanted. The general structure of the plots and contents of his romances might have made popular scenarios a few years ago when the standards of motion picture production were at their lowest.

At first, Schomer had started out by writing of Ghetto life and experiences as he had seen them. Then, to find more lucrative subjects, he gave free reign to his imagination. This, together with the effects of his

own limited, undigested reading produced fictitious, unaesthetic literary monstrosities which were most offensive to reason and good taste. His characters, impossibly ethereal or excessively degraded, were placed in fabulous surroundings and caused to experience preposterous incidents. Immoral in tone and calculated to arouse the baser human feelings and emotions, these romances were strikingly clothed in moral teachings. Schomer was a Jew and he had once been a Maskil so that he was not quite free from the desire to preach and teach, or perhaps it was his excuse to his critics and more intelligent readers for writing these novels. At any rate, there was always a moral to be drawn from his stories.

Schomer's chief concern was with love. In great detail and crudely vulgar analysis, he discusses, describes, and parades this subject. But always good triumphs over evil and invariably the good and pure are victorious. In order to make his types more real and fitting for Ghetto readers, he made his heroes Maskilim, professionals and liberals; and his villains, bigots and fanatically orthodox. Schomer's diction and style were as flashy, superficial, and fanciful as his characters and plots.

The early phase of Yiddish literature mirrored completely the age in which it was evolved. This was not a storm and stress period in the history of Slavic Ghetto Jewry; nor was it a decade of transition. The Haskalah movement was the only indication of rebellion and awakening in the Ghettos. And this new hope had as yet not reached the masses. Life in the Ghettos went on its usual, hopeless, dreary way. The nineteenth century and its progress had not yet reached it. The Ghettos still lived, dreamt, and hoped as they did in the Middle Ages. The spirit of Yiddish literature assumed the slow, stagnant course of the people it delineated. The Haskalah literature, as represented by the writings of Aksenfeld, Ettinger, Michael Gordon and others lacked originality and force as did the movement it sponsored. And the folk literature as developed by Dick, Goldfaden, Schomer and their numerous disciples was not superior to the populace for whom it was created and who indirectly, stimulated its growth. There were still to appear great authors who were to create a higher and better literature. But a more stormy period was necessary to develop them.



# Hannah's Children

By Yossef Gaer

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Illustrated by  
Manuel Rosenberg

## SYNOPSIS

**H**ANNAH of Yanovke in Russia is a Jewish mother. One by one her children have gone from her into the world, even unto Moyshele, the youngest, who has entered a new school differing from the traditional cheder. The story relates to Hannah's griefs and joys, and no chapter has been more poignant than the one printed in the last issue in which she received a letter from the son in America on the Sabbath. Because it is the Sabbath she may not open it until sun-down, and yet when sundown came she feared to open it, fearful of what news it might contain. Upon finally opening it, the tale of drudgery and cheerlessness the few lines tell pierces her heart and she weeps. Purim has passed and Passover is coming, and Hannah takes Gitele to Reb Shloyme's store to buy dress goods.

**I**N New York there might be one store that is as long as the Jewish Exile, and which employs more clerks than there are soldiers in the Russian and German army combined. But Paris—bah! And since Reb Shloyme employed no less than four clerks, besides being assisted by two sons, a daughter and his wife, the people of Yanovke felt justified in being proud of having such an establishment in their midst.

In Reb Shloyme's store the grain dealers assembled to discuss prices. And if one happened to have a newspaper he would read aloud, pausing to make explanations and insertions where he thought them necessary. There, too, the best tailors and dress-makers of the town took orders for new clothes from the customers who came to buy material.

When Hannah and Gitele reached the store they found Reb Shloyme engaged in a heated discussion with Shmarye Goy. Reb Shloyme, short, and shrivelled like a dried prune, was pounding his small fist upon the counter in protestation. He was consid-

ered an authority on matters of religion and Midrash, and his opinions were highly respected. Shmarye Goy, who read unholy stories in the newspapers had tried to contradict him in a matter of religion.

"But Reb Shloyme, listen," begged Shmarye. "It said in the paper that the Zionists are trying to get Palestine by asking the English and American Governments to get it for them. Now what is wrong with that?"

But Reb Shloyme would not listen. He continued to bang his fist on the counter and shouted in a high pitched voice.

"There is coming an Emancipator of Zion. That I suppose you do not deny. And the Emancipator will be no other but the Messiah. That I suppose you do not deny. Now tell me how can we expect some Goyim to give us the Land of Israel? And who will be the Messiah? Maybe one of those Jews that shave and eat pork? Shmarye, that is heresy! Don't listen to those heretics, to those apostates—be their names and memories effaced."

"Why are you so excited, Reb Shloyme?" asked Hannah as she neared the debaters and the circle that surrounded them.

"Hannah, it is the end of the world!" Shloyme screamed at the top of his voice. "Our brethren don't believe in God! Here is Shmarye who wants me to believe that God cannot perform miracles if it pleases Him to do so, and He has to wait until some Goyim will emancipate Israel from their Exile. I tell you it is the end of the world! People begin to believe those papers as if they were the Law of Moses or the works of our Teachers, their memory for benediction."

"Who needs to listen to them? They want to talk, let them talk. They want to learn from those ungodly papers, let them learn. But you know they are wrong. And you should not forget where you are on this earth! Remember it is said: 'By his anger; by his purse; by his glass.'"

Reb Shloyme felt ashamed to be lectured thus by a woman, yet he felt guilty.

"It is my nature, Hannah, I talk loud. I'm not angry. Only that such good-for-nothings should put in their papers such ungodly lies—the heart revolts."

"Come, come. I want to see some nice goods for a dress for my Gitele."

Hannah seated herself in front of the counter and Reb Shloyme piled bolts of material before her. She care-

fully examined them, crumpling and moistening the edges.

"And you say this will not fade? It seems to me that it will. Those days when we used to get a piece of goods as strong as iron, are gone. And how much did you say this was? How do you like this, Gitele?"

They weeded the pile of bolts until at last there remained only two from which Hannah decided to make her choice. She carried the goods to the door to put them through the severe test of daylight.

"And how much did you say this was? Ninety kopeks? And this? What? A ruble and fifteen? Why—this isn't a bit better. In fact—now let me see—yes, I think this for ninety kopeks is just as good."

"Why not take it, then? I'll make it eighty-five kopeks for you."

"I really don't know why, but I like the pattern of this one best. What do you say, Gitele?"

Gitele examined both pieces. Her heart yearned for the more expensive material.

"And I too like this best," she said pointing to the cheaper bolt.

"You have blessed children, Hannah," Reb Shloyme approved. "Some children always prefer that which costs more. They have no consideration for their parents."

"And how much will you take for this, Reb Shloyme?"

"I'll let you have it for eight-five kopeks."

"That is only figuratively speaking. But how much will you take to make a deal?"

"How many arsheen do you want?"

"Four and a half."

"I'll let you have it for eighty."

"Come, mother," Gitele broke in, "I think Deenah bought the same material for fifty kopeks an arsheen."

"And where did she get it? Fifty kopeks! If you can get this material for less than seventy-five kopeks anywhere, I'll give it to you for fifty."

"Seventy-five is too much, Reb Shloyme. You know I can't afford to pay so much. But if you want sixty kopeks I'll not bother to look for any bargains."

"If you can't afford, that is different. I'll show you something cheaper."

"Cheaper? If I wanted something cheaper I would go to Yidele's for it. I hate to bargain. How much do you want for this material?" Hannah rose from the seat pretending to leave.

"Seventy, Hannah. So help me God I am not earning water for my dinner at such a price."





*"A man is like a tailor."*

Gitele pulled her mother by the sleeve. "Come," she whispered. "He will come down if we go."

"I hate to bargain, Reb Shloyme. I'll give you sixty-five, and don't let me go out of your store empty-handed."

Reb Shloyme began to measure the goods and cut it.

"I surely could have gotten it for sixty kopeks if I would have tried Yidel's," Hannah remarked. "But I hate to haggle and go around the stores."

"What do you buy this for—a dress?" asked Mechil the tailor.

"Yes. A dress for my Gitele."

"And who is going to make it for you?"

"Whoso makes it for her for the Passover, and does not charge too much."

"For the Passover did you say? How can you expect it for the Passover when it is only three weeks from the First Seder? For Shvues is what you mean."

"If Hannah said Passover, she means Passover," Reb Shloyme put in.

"And how much will you pay to have it ready for the Passover?"

"How much is a plain dress for a girl worth? It's not a wedding dress. Just a simple dress for around the house."

"If you give me three rubles I will have it ready for you two days before Passover."

"Three rubles? Why don't you say a million rubles and make it a square sum! What do you think, Mechil, I steal my money or I find it in the mud? I work for every fraction of a kopek. I thought of seeing Ruven Bak about it. But if you are willing to make it on time and charge reasonable, I'll let you have it."

Mechil scratched his bald head and calculated. He knew he could take the work for one ruble. But he also knew that Hannah could not find another tailor in town who would promise the dress for Passover. That was worth at least fifty kopeks.

that," Hannah promised, "when I buy the goods for her wedding dresses, I'll give them to you."

"A man is like a tailor; a tailor lives and lives and dies a fool, and a man lives and lives and dies a fool," Reb Shloyme joked. "Why don't you take the dress and make a deal?"

Mechil knew that he could have said something to make Reb Shloyme sorry for cracking the joke at his expense, but he was only a tailor, and had learned to swallow the humiliations.

"I can't," he pleaded. "I would rather not take it than lose on it."

"Lose? What will you lose? Your father's inheritance?" smiled Hannah. "Let me hear whether you want to make this dress or not."

"I'll make it. But two rubles and twenty-five is the best I can do on it."

"And I'll give you one ruble and twenty-five. I hate to go around, but I know if I went to Ruven Bak he would charge me only one ruble."

"Make it two rubles."

"No. One ruble and twenty-five."

"Let's go, mother. I think Ruven will make a better job anyway, and he will charge less."

"Ruven will make a better job than I will," Mechil flew in a rage. "That Ruven is a carpenter when it comes to tailoring. When he handles a needle, you would think he works with a hammer. But if you think that Ruven will make the dress for one ruble and fifty I'll take it from you for that price. Just to show you."

"I don't say one ruble and fifty. But I'll give you one ruble and thirty and don't talk any more. Do you take it?"

"I lose on it, Hannah, I lose on it. How many arsheen did you buy? Four and a half is not enough. At least five. Is this length alright? Longer yet? And where will I get it from? I can't make it out of myself. Buy another half arsheen if you want it with a belt."

Gitele stood radiant with joy. A new dress! It was such a rare event in her life, that the anticipation of having one

soon made her heart dance. A new dress, and made by Mechil—the best tailor in Yanovke!

"And how long do you want the sleeve, Hannah? Bend your arm, daughter—like this?"

"This is too long, mother," Gitele complained.

"No, it is not too long, child. You are growing, and. . ."

"There he goes!" exclaimed one of the clerks in the store and ran to the door.

"Who? Who?" everybody asked as they raced to the door and out on the platform.

"The Stranger!"

#### Chapter 10.

He was talked of everywhere. School children whispered tales about him; in the bath-house as they sat in their tubs, they discussed the Stranger with their neighbors; at Reb Shloyme's and Reb Yidele's he was the chief topic. A host of myths about the Stranger traveled through the market and into the homes. Each account was revised and elaborated; each peculiarity became magnified, and when at last the tale had made the rounds, even its originator could not have recognized it.

"I think I saw the Cripple walking in the direction of the synagogues," a little boy confided to his mother one evening when he returned from school.

"Did you hear about the Creature?" Deenah asked her neighbor early next morning. "He was seen near the synagogues after midnight."

That afternoon it was rumored in the market-place that the Stranger had been seen after midnight near the synagogues dressed in a long white gown, carrying in one hand a cane and in the other a lantern with a cross painted on it. And when he approached the door of the Large Synagogue, the light of his lantern darkened, and the Creature jumped in through the key-hole.

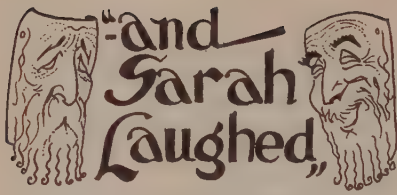
"An unholy spirit—no question of that!" Gitele whispered.

"An exiled soul, God have mercy on him! That's what comes of not praying and doing what is forbidden when on Earth," Hannah pitied.

The next day Aleck the Crier called a mass meeting in the name of the Rov. At this gathering the Rov announced that the Stranger had been seen entering the Large Synagogue after midnight, where he had read the Holy Scrolls by the light of a lantern panelled with a cross.

(To be continued)





#### A STORY ABOUT MISCHELE.

MISCHELE, the simple one, was one day trudging along a dusty highway with a heavy pack on his back. A carriage passed and the driver invited him to mount the seat beside him. Mischele gratefully accepted the offer.

But after a while the driver noticed that Mischele still carried the pack on his back, being bent beneath the weight of the burden.

"My good friend," exclaimed the driver, "why don't you put your load into the carriage and ride in comfort?"

"Ah, my friend," answered the simple one, "it was so kind of you to offer me a seat in your carriage; it would not be right if I added the weight of my pack."

\* \* \*

#### TRIBUTE TO A GOOD DOCTOR.

"DEATH," said the stricken rabbi to the young physician of whose calls he had become quite weary, "death is the best physician."

"Why so?" asked the doctor.

"Because he pays only one visit."

\* \* \*

#### THE REASON FOR ANTI-SEMITISM.

THE German Jew, Boerne, stated the case of anti-Semitism in a dozen sparkling words:

"Your hatred of the Jews is not because they have earned it, but because they earn."



"What's the name—?"



WE have received many answers to our appeal for a title for this page.

The best of these were "Mach Shabbos Damitt" and "A Laugh with Unzere Leute."

But we are not ready to accept them. So we are keeping the contest open another month in the hope that in some reader's mind there is lodged even a better title.

For each of the best three suggestions of a title for this page, we will give three books to be chosen from a selected list of contemporary writers.

The new title must reflect the Jewish character of this department.

In addition we invite contributions of Jewish humor from every Ben B'rith to the end that this department may become a perennial fountain of the best of Jewish humor, old and new.

For each of the best five examples of Jewish humor submitted, the B'NAI B'RITH MAGAZINE will award a Menorah pin each month.

This month pins are awarded to:

John Bernstein, New York.  
Joseph A. Wilner, Washington, D. C.

Their contributions are printed in this issue.

All communications should be addressed Editor, B'NAI B'RITH MAGAZINE, Electric Building, Cincinnati.

#### THE PROVOKED JUDGE.

"WHAT is your occupation?" asked the judge of Yankel who was on trial for a misdemeanor.

"I am a minyan man," Yankel replied.

"What is that?" inquired the judge.

"When there is only nine men in the schul and they must have ten, then they call me to make ten. That's what the minyan man is—the tenth man. They pay me for it."

"But," asked the judge, "suppose there were nine men and I came in—would I get paid?"

"You ain't no account," replied Yankel.

"Twenty-five dollars and costs," thundered outraged justice.

\* \* \*

#### JUSTICE OUTSIDE LOOKING IN.

A JEW passing a court house in the old Russia took note of a handsome statue in front of the building.

"What does this statue represent?" he inquired.

"Why, Justice, of course," he was informed.

"How sad," exclaimed the Jew, "that Justice should be relegated to the outside of the edifice and altogether excluded from admission within."

\* \* \*

#### THE RETORT DISCOURTEOUS.

IN the old swash-buckling days before the war, an officer in Berlin after the manner of his kind in that time, was monopolizing the sidewalk. A Jew protested against being pushed by him into the gutter and an altercation ensued.

"What is your stock in trade?" the officer demanded with a sneer.

"That in which you seem to be sadly lacking, sir," replied the Jew. "Brains!"

\* \* \*

#### IDYLIC.

Wife—"I wish I was a Mesusah!"

Husband—"Why?"

Wife—"Then you would kiss me every time you leave."

Husband—"And I wish you were a Luach (Calendar)."

Wife—"Why?"

Husband—"Then I would get a new one every year!"

#### A CLOSE OBSERVER.

A JEWISH citizen recently brought his mother over from Poland. He was proud of her and wished to show her to his friends as well as to reveal to her some of the life of America.

So he took her to a banquet at which many rabbis and Jewish laymen were present. She enjoyed herself hugely but would not eat.

Though surrounded by rabbis she was doubtful of the kashruth of the banquet.

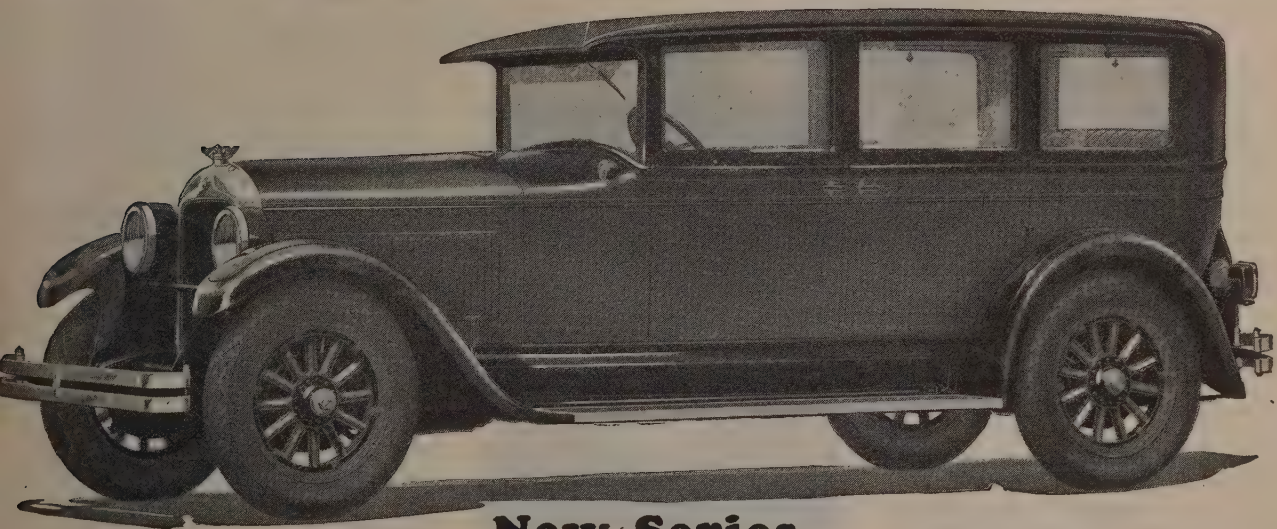
The good son attempted to persuade her to join in the meal.

"Look," he said, "the rabbis are all here."

"They are here but they aren't eating," replied the observing old lady.



**Ordinary  
eights dwindle into  
insignificance in compar-  
ison with Hupmobile—  
extraordinary eights can  
do no more, if as much,  
in get-away, softness,  
silence, sustained power  
and speed, and economy.**



**New Series**

# **HUPMOBILE EIGHT**

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# District Convention Grand Lodge V

**B**'NAI B'RITH is to extend its program of social welfare with a new hospital for the treatment of tuberculosis at Asheville, N. C. Already \$11,000 has been pledged for such a hospital by the lodge in Asheville and \$5,000 by the lodge in Jacksonville, Fla.

We might expand much on the things that were said at the convention of District Grand Lodge No. 5 at Jacksonville last month but we prefer to write of this great thing that was DONE.

High in the mountains of South Carolina, the District Grand Lodge will build the hospital, a beacon of hope to the afflicted of this section of the country.

Like the National Hospital in Denver its doors will be open to all the afflicted of Jewry, and from its laboratories will emanate knowledge to be offered freely for the benefit of all mankind.

Thus B'nai B'rith marches on in its traditional mission as a social servant. The climate at Asheville has long been regarded as especially fitted for the hospitalization of tuberculars and that city and its vicinity is the health resort of large numbers of persons.

The size of the proposed hospital is not yet determined and will depend upon the generosity of the members of B'nai B'rith which has never failed in the great works of philanthropy to which the lodge is dedicated.

The Aleph Zadeck Aleph fraternity—a child of B'nai B'rith—was indorsed and lodges were urged to encourage the establishment of chapters of this fraternity in their communities.

Every lodge in the district, but one, was represented at the convention which was attended also by the President of the Constitution Grand Lodge, Alfred M. Cohen and by the executive secretary, Boris D. Bogen.

The convention was distinguished by that quality known as Southern hospitality, the like of which can not be described but must be experienced.

These officers were elected: Sidney J. Stern of Greensboro, N. C., president; Joseph A. Wilner of Washington, D. C., first vice-president; Marcus Eudel of Jacksonville, Fla., second vice-president; Edwin L. Levy of Richmond, Va., secretary; Sigmund Steruherger of Greensboro, N. C., treasurer. The general committee comprises the officers and William Goodhart of Baltimore, Md.; Julius Reis of Washington, D. C.; Alvin B. Hutzler of Richmond, Va.; Marcus W. Jacobi of Wilmington, N. C., and E. H. Abrahams of Savannah, Ga.

After the convention Mr. Cohen, president of the Constitution Grand Lodge, and Dr. Bogen went to Miami where they addressed Sholem lodge of Miami. There the president met the former president, Adolf Kraus. From there they went to Havana to study the situation of the stranded Jewish refugees who have immigrated there from Eastern European countries in the vain hope of gaining a foothold by which they could step over into the United States.

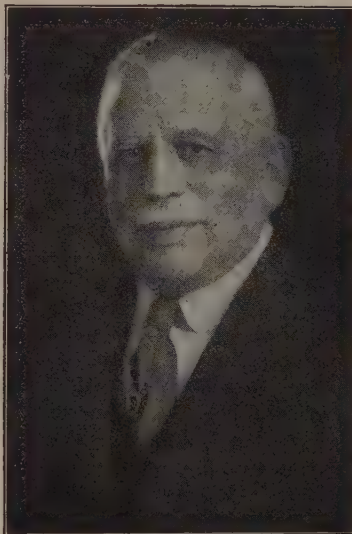
Frustrated in this hope, they are now trying to acclimate themselves to an alien environment with the aid of the Emergency Refugee Committee headed by Louis Marshall.

## Charles Hartman's Anniversary

**T**HE leaders of Jewry in New York last month celebrated with Charles Hartman the seventieth anniversary of his birth. Charles Hartman is one of the pioneers of B'nai B'rith and is a member of the Executive Committee of the Order. He has been a faithful servant in the House of Israel.

It is rare, indeed, that a 70th birthday finds one in such fine, optimistic spirit, so thoroughly in the stride of human activity, so eager to continue to serve as Charles Hartman is today when he has passed the allotted three score and ten. Taking account of his fine service and his unflagging zeal for the good of Judaism, his friends said, "He has lived 70 years; he has enriched these years with noble living; he has devoted them to the honor of his people. Let us, therefore, commemorate these golden years."

So on February 13, they assembled at a dinner in his honor in the Hotel Astor. There were present one hundred men and women who have been



*Charles Hartman*

closest to him either in his work as a leader in the Order, or in his other services to Judaism and to humanity—the things he does almost furtively.

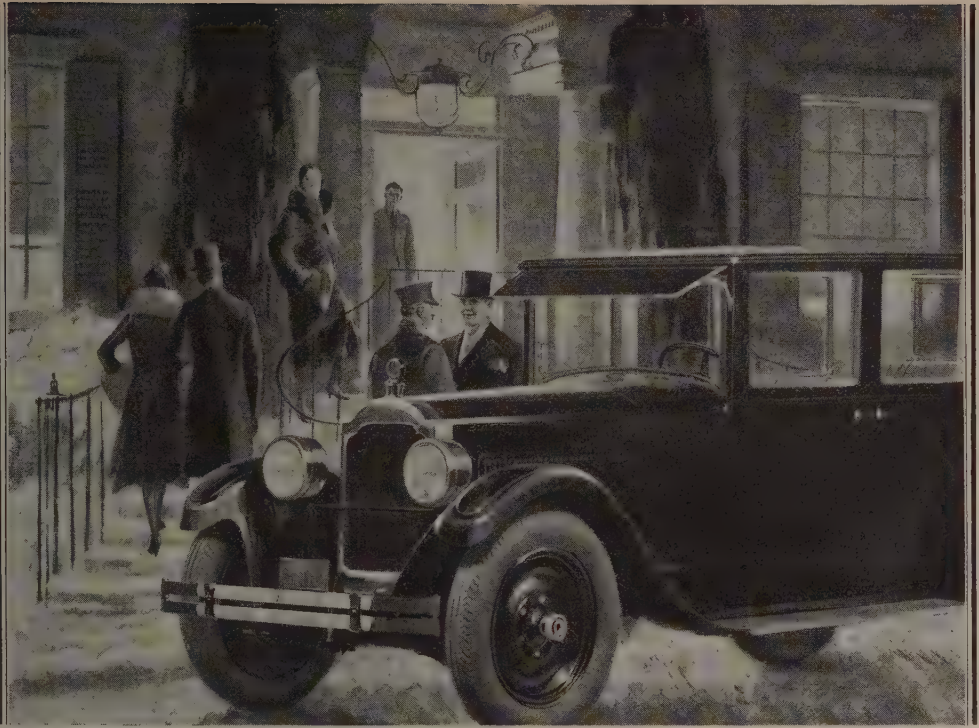
There were present non-Jews as well as Jews, for Charles Hartman's services have not been limited to the affairs of his own people.

To every man and woman present, Reform Jew, Orthodox Jew, Zionist and non-Zionist, and Christian, he was either "Charlie" or "Pop" or "Boss."

His praises were sung by Bertram Aufesser, President of the District, by Nathan Straus, Jr.; Bird S. Coler, Rabbi Jonah B. Wise, Henry M. Goldfogle, Maurice Bloch, Louis W. Osterweis, Julius Ilch, Joshua Kantrowitz, Leonard Obermeier, who was toastmaster, and by one of Charles Hartman's fine sons.

But their combined eloquence was more than matched by his own simple, familiar response, half-jocular, sometimes soul-revealing, and brimming over with love for the men and women who had worked with him or with whom he had worked during his long and nobly useful life.





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motor car excellence and good taste the world around.

Yet the Packard Six of to-day is not an extravagant nor even an expensive car. For example the five-passenger sedan is \$2585 at the factory, and may be purchased on a business-like monthly payment plan.

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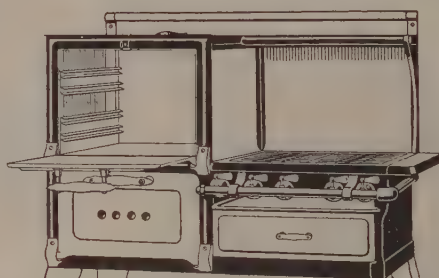


# DETROIT JEWEL RANGES

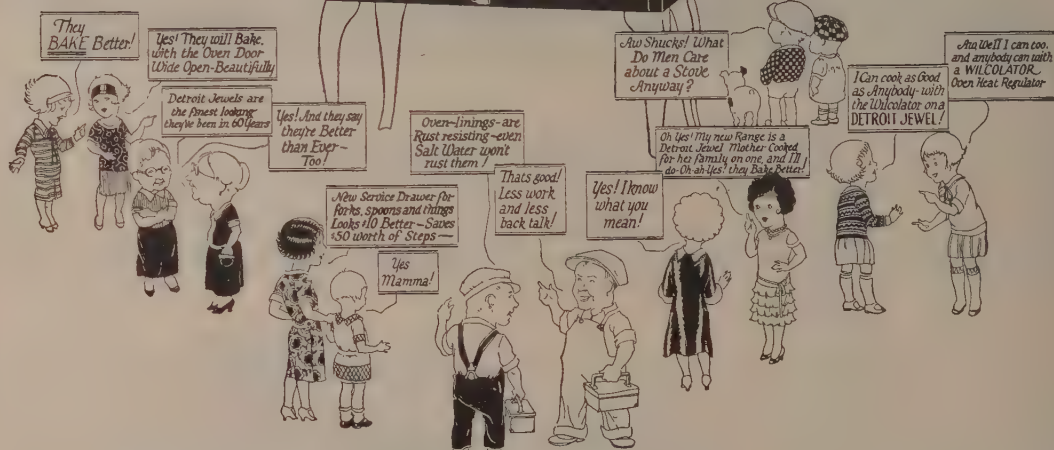
*For 1926—"They Bake Better?"*

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Sold on  
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Everywhere



White Enameled—Gleaming like snow in sunshine.

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*Complete* Gossard Completes range in price from \$6.50 to \$25, depending upon the materials and elastics used. The Model shown is number 1842. The Complete is an ideal one-piece garment for all types of figures.

## The Vogue of the Curved Silhouette

... the natural waistline, neatly indicated, accenting the natural outline of the body, is impossible without a carefully tailored foundation garment.

Particular women . . . women of fashion . . . fastidious women, have found that Gossard foundation garments enhance the beauty and contour of all spring and summer costumes.

Smartly dressed women are insisting upon foundation garments of Gossard designing, because in them, they find conformity of fashion, quality, the utmost in comfort . . . designed with youth and grace in every thread.

### THE H. W. GOSSARD COMPANY

*Makers of the Gossard Line of Beauty*

100 EAST OHIO STREET, CHICAGO

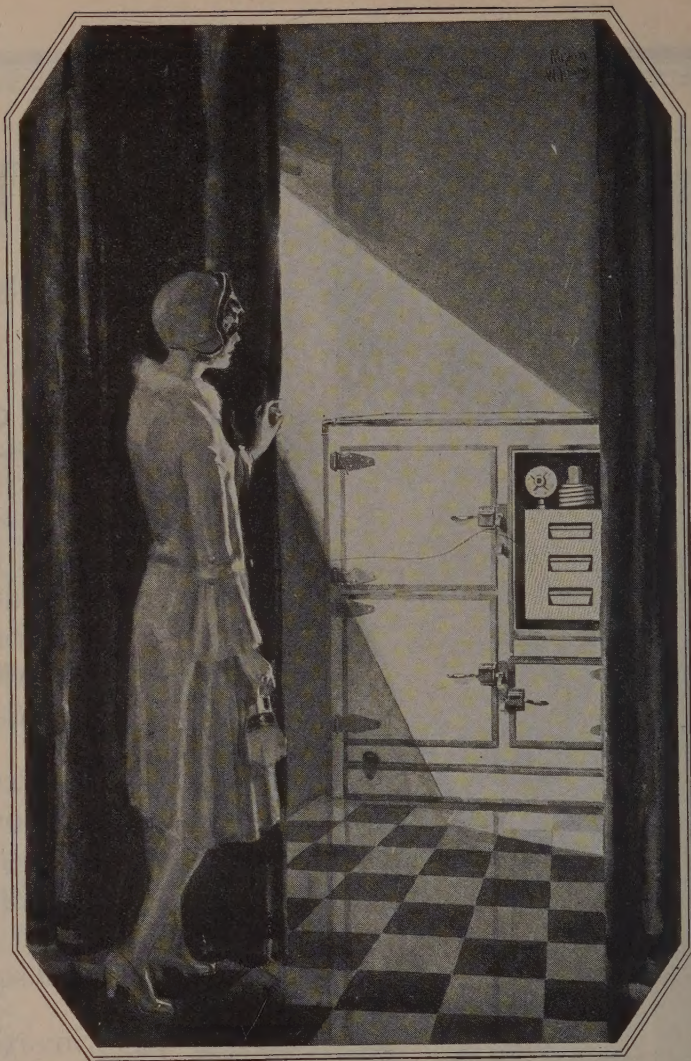
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# The Gossard Line of Beauty



*"When I bought the Kelvinator one of the things that made me hesitate was that I wondered how long it would stand up. We have now used it about four and one-half years and it is running as well as when I first purchased it."*

*(Name on request)*



# Kelvinator

The Oldest Domestic Electric Refrigeration

*"Better-Always-Better"*

Long after you buy a Kelvinator—after it has been giving you perfect automatic refrigeration for years—you will realize what good judgment you used when you selected the system that had been giving the same perfect service to others since as far back as 1914.

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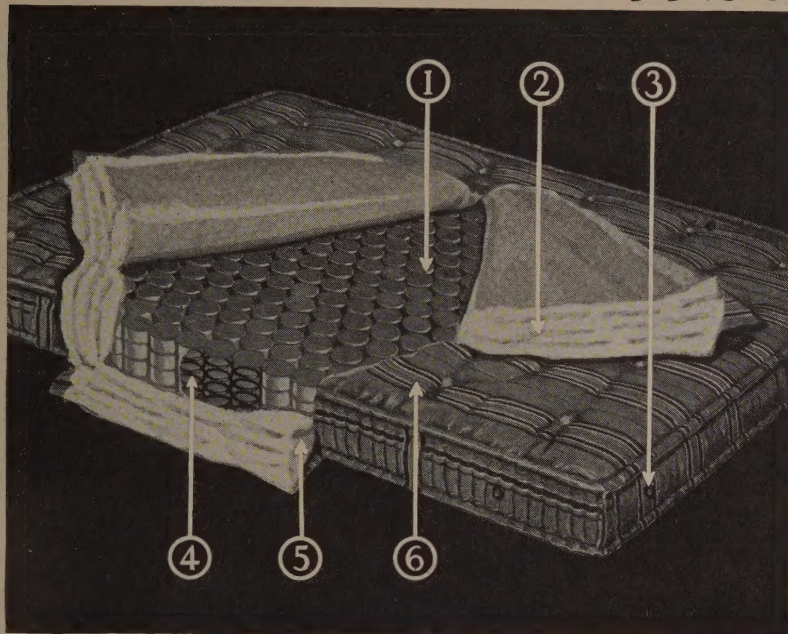


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Gentle, yielding support is given by the 676 small, sensitive coils.

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Deep, soft layers of fine new felted cotton form luxurious cushion.

3  
8 ventilators in side walls keep interior fresh and sweet, always.



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Fabric pockets cut open to show finely tempered coil springs.

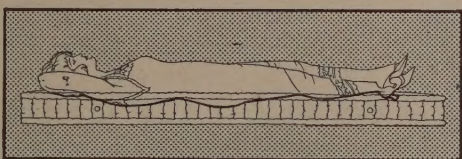
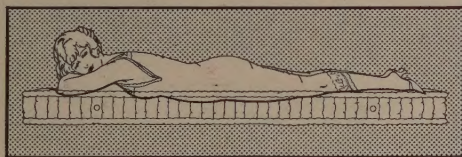
5  
Sides and ends are of same fine construction as the top and bottom.

6  
Attractive, durable cover. Generous roll edge keeps bed neat.

## A bed without comfort is like a table without food

You wouldn't expect to get food nourishment from an empty plate. Why try to get sleep nourishment from a mattress that is devoid of comfort?

Thousands upon thousands never realized how starved they were for sleep until they bought the new *Beautyrest* super-mattress. Between its two buoyant layers of cotton hide hundreds of sensitive springs. They yield to every



Note how evenly every curve and contour of the body is supported by hundreds of springs.

body curve. Muscles and nerves relax. Restoring sleep comes and stays. Automatic ventilation keeps the *Beautyrest* mattress fresh. It never packs down, never needs to be turned over. Lasting longer, it costs less in the end than any cheap mattress. Simmons recommends its use with *The Ace* bedspring, as great a value at \$19.75\* as the *Beautyrest* is at \$39.50\*. Ask your merchant today.

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# *Beautyrest* Mattress

BUILT FOR SLEEP



Remember:  
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your life is  
spent in bed.



LET MUNSINGWEAR COVER YOU WITH SATISFACTION

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Men, Women, Children*

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